

THE CHRISTIAN SPECTATOR.

No. VIII.]

AUGUST, 1820.

[VOL. II.]

Religious Communications.

For the Christian Spectator.

What is Conscience?

(Concluded from page 340.)

We now proceed to examine the theories of conscience, which have been given by Dr. Paley and Dr. Smith.

Dr. Paley states a theory and appears to give it his countenance, which traces the operations of conscience to self-love. "Thus having experienced" says he "in some instances, a particular conduct to be beneficial to ourselves, or observed that it would be so, a sentiment of approbation rises up in our minds; which sentiment afterwards accompanies the idea or mention of the same conduct, although the private advantage which first excited it, no longer exist." But this selfish kind of approbation, is not moral approbation. The latter regards the motives, the former only the consequences. Suppose I perform an act from a regard to my duty. My conscience approves of it, and approves of it because it originated in a good motive, for if it had originated in a regard to my interest, she would have withheld her approbation, excepting indeed so far as to consult my interest forms a part of my duty. To sacrifice duty to interest, must be painful to a good man; but to sacrifice interest to duty, it has been well said, "never costs a blush."

The theory of conscience given by Dr. Smith is as follows:—"Moral approbation and disapprobation, may be resolved into sympathy—or more particularly into sympathetic gratitude and sympathetic resent-

ment. Thus suppose A. does a good act to B. and B. exercises gratitude. C. approves of A's conduct by sympathizing with B. in his gratitude.—The case of self-approbation, he makes still more curious:—thus A. does a good act to B. and B. exercises gratitude. C. stands by and sympathizes with B. in his gratitude—Now A. sympathizes with C. in his sympathy, and thus he comes at self-approbation. If C. should not happen to be present, A. imagines him to be present, and that answers the purpose.

This theory supposes that the feeling belonging to moral approbation, is identical with that which constitutes the affection of gratitude, and that the feeling belonging to moral disapprobation is identical with that which constitutes the passion of resentment. This supposition appears to be unfounded, for, in the first place, there is a difference in the nature of these feelings. The feeling or emotion of gratitude has less gravity and solemnity than that which belongs to moral approbation. Unless it rises very high, it is a cheerful emotion and shews itself in a smiling countenance. The emotion belonging to moral approbation is rather serious, and although it gives animation to the countenance, it mingles with it a degree of solemnity. There is no less difference between the emotions when they rise to a very high pitch. The one kindles into a transport that subdues the power of self-command, and compels its subject to embrace his benefactor in tears.—The other, although it warms the bosom with ardent admiration, yet

invests its object with an air of dignity that bids us not to approach, but rather to retire and contemplate with silent veneration. When Mr. Wiltshire redeems a captive, the captive clasps the neck of his benefactor and struggles in vain for utterance. But a mere spectator of his magnanimous virtue, would be fixed in admiration and pay a silent reverential homage.

2. The two emotions differ also in this respect; moral approbation always demands good intentions; gratitude does not. Thus gratitude is frequently implied in the influence of a bribe, but bribery can never form an object of moral approbation. If great attention and kindness, for example have been shewn to a man by an office-seeker—if for instance his character has found in him a strong defence against the assaults of slander, he may give him his vote from a sentiment of gratitude, though he cannot approve of his motive of conduct. On the contrary he disapproves of it, though this implies according to Dr. Smith's theory a previous resentment rather than gratitude.

3. Another argument may be derived from a remark dropped by Dr. Reid, though for a different purpose. It is this: "We exercise gratitude for *favours* only, though we approve also of acts of *justice*." That is, if a man does no more to me than he is bound in justice to do, I am not grateful, though I approve of his conduct.

Such are some of the objections to this theory, on the ground that it identifies moral approbation and gratitude, and also moral disapprobation and resentment. It is also liable to other objections.

1. Brute animals have gratitude and resentment and strong sympathies, but who ever imagined that they are possessed of conscience? The gratitude of brutes appears in the marks of good will which they shew after having been fed or caressed. Cowper has given us a full illustration of this truth in his biographical account of his hare.

That dumb animals are possessed

also of resentment, no one doubts, I believe, who has ever presumed to meddle with a hornet's nest. The sympathy of brutes appears for example, in the strong expressions of grief and sympathetic resentment which some of them manifest on the slaughter of one of their species, and in the solicitude which most of them manifest for the safety of their young. Parental affection it is true is sufficient to create a disposition on the part of the mother to relieve her offspring, but sympathy is necessary to enable her to enter into those feelings which danger inspires, before her disposition to relieve can be excited.

2. If there were any sympathy in the exercises of conscience, it must have been taken notice of by the mass of mankind, as all other principles of action have, but nothing of the kind appears.

3. When we sympathize with a person in common cases, we think of that person and are able to designate him to any one who enquires the cause of our excited feeling. But who, let me ask, is that imaginary spectator, with whom you must sympathize, before you can enjoy the smiles of an approving conscience?

4. A man does not sympathize in ordinary cases with an enemy, and yet he approves of a good action done to him. According to this theory this would be impossible, for it supposes that where there is no sympathy, there is no approbation.

5. Moral approbation and disapprobation are perhaps too quick operations of the mind to be the results of so many exercises. When for example, I am told that a Tartar Chief who wished to repress the rising power of some of his subjects, invited their petty princes to a feast, and as they were in the midst of their festivity, caused two thousand of them to be butchered in cold blood, and when I am told that this Chief is the historian of his own exploits, must I, *can* I wait to imagine the murdered princes lying before me, drenched in their own blood, and then imagine what

must have been the resentment which a moment previous flashed in their bosoms, and then enter into it with all the ardour of a highly excited sympathy, before I can feel a disapprobation of this monster's cruelty? When the philanthropic Reynolds, during a scarcity in the year 1795, sent twenty thousand pounds to the destitute in London, without disclosing his name, did *he* wait to imagine a spectator standing before him, who also had to imagine the wretched objects of his charity standing before him, and then to imagine them glowing with gratitude towards their benefactor, and then to enter into it with a high toned sympathy, and then to finish the process, must this modest benefactor have sympathized with his imaginary spectator, before he felt a joy of conscience, which was like the joy of heaven?

6. If self-approbation and disapprobation, are each the result of *two* sympathies, while our approbation or disapprobation of the conduct of *others* are each the result of only *one*, we should infer that the latter would be more intense than the former, for an emotion is generally more feeble, the farther distant it is from its original cause. But this is not the fact. Thus the pain of remorse, which is the feeling belonging to self-disapprobation, is evidently far more intense than that which belongs to our disapprobation of the conduct of others. Indeed, there is probably nothing more painful in the whole catalogue of human sufferings. Well has the sacred writer exclaimed, "a wounded spirit, who can bear." Well did the ancient Poets personify it in the character of a fury brandishing a scourge made of serpents and thundering condemnation in the ears of the criminal. Well too has a modern Poet* called it a "torch of hell," which is waved around the bed of the guilty. "All the perfumes of Arabia," exclaims Lady Macbeth "cannot sweeten this little hand," a hand stained with the blood of King Duncan.—

* Akenside.

These frightful colours, drawn by poetic fancy, are not too dark. The stings of conscience have even pierced the principle of life itself. "The days of Cromwell," says Millot "were evidently shortened by conscious guilt. For some time before he died, he was tormented with the most horrid visions, imagined himself surrounded with the arms of vengeance, and constantly kept at his side a strong body guard." It was the gnawing of a guilty conscience, that for two or three days after the murder of the Duke D'Enghein, gave to Buonaparte the appearance "rather of a famished tiger than of a civilized man." "Neither imperial dignities nor the gloom of solitude," says Tacitus "could save Tiberius from himself. He lived on the rack of guilt, and his wounded spirit groaned in agony." So intense is the pain of remorse. But how slight, comparatively is that unpleasantness of feeling with which we disapprove of the conduct of others, but which according to Dr. Smith's theory, instead of being less, should be more intense.

I will now mention two theories which appear to me to come nearer the truth. One is from Dr Reid, and the other from Dugald Stewart; Dr. Reid's is contained in his celebrated work on the "active powers." It is as follows: "Every act of conscience is composed of a peculiar feeling of approbation or disapprobation, and also of an act of judgment." That such a feeling or sensation is an ingredient in every act of conscience is very obvious. That there is also an act of judgment in every act of conscience, he thinks is obvious from something like the following considerations:—When I say "we ought to do unto others what we would that they in similar circumstances should do unto us," I utter a dictate of conscience. It is an expression also of which *truth* may be affirmed; but truth can be affirmed of nothing in which the judgment is not concerned.

To this theory, however, there ap-

pears to me to be two objections. In the first place, the act of judgment to which Dr. Reid refers, does not appear to be itself an ingredient in act of conscience, but rather a sort of concomitant to it.

The term judgment, as used by logicians, denotes that power of the mind by which we perceive what is true and what is false. But it is the office of conscience to perceive what is right and what is wrong. Dr. Reid is undoubtedly correct in saying that we may affirm truth of the divine precept of our Saviour, which has been mentioned, and it is the judgment which perceives this truth; but a perception of the truth contained in this precept, presupposes a perception that the conduct which it inculcates is right, and this perception is to be referred to the conscience and not to the judgment. The perception of the *truth* belongs to the judgment, but the perception of the *right* belongs to the conscience. In like manner when I say for example, that a bird is in motion, I utter a proposition of which truth may be affirmed, but it is surely not the office of the judgment to perceive the motion. This belongs to my sense of sight, as the perception of what is right does to the conscience.

Another objection to Dr. Reid's definition of conscience is that it does not comprehend all that belongs to it, as will appear I think on an examination of Stewart's theory.

Stewart's theory of conscience is contained in his "outlines of moral philosophy." This work is a mere skeleton of that accomplished philosopher's lectures on this science, which have not yet been published. Of course it does little more than merely to state his theory, without going into a laboured attempt to establish it. It is as follows; Conscience is a faculty compounded of a feeling of moral approbation and disapprobation—a perception of right and wrong, and a perception of merit and demerit. This theory appears to me to come nearer the truth than any

other that I have seen. That the peculiar feeling above mentioned is an ingredient in every act of conscience, as has already been remarked, is very obvious. That a perception of what is right or wrong is also, an ingredient, appears to me obvious from what has been said respecting Dr. Reid's theory. That a perception of merit or demerit is also, seems to be a proposition that can hardly be denied.—Every one is conscious when he witnesses an act of injustice, for example, that he perceives in the person who performed it what is termed demerit—that is, that he is worthy of punishment—of punishment too, not merely because it would be for the good of society, but on account of something inherent in the nature of his crime.

So far, Stewart's theory appears to be well founded. I would, however, suggest one objection to it. Is there not also in every act of conscience, not only a perception of merit or demerit, but also a disposition or a desire to reward this merit or to punish this demerit? Dr. Reid, I think has clearly shewn that a feeling which he terms desire enters into the composition of almost every other principle of action, and it appears to me equally evident that it is an ingredient in every act of conscience. He has shewn for example that the appetite of hunger is composed of a peculiar, uneasy sensation and a desire of gratification, and that the affection of pity is composed of a peculiar, pleasant sensation, excited by an object in distress and a desire for the happiness of that object. So it is evident, I think, when I witness an act of injustice, that I have not only a perception of demerit in the person who performed it, but also a desire or a disposition to punish him for it.—When some flagrant breach of the rules of morality has been committed, who does not almost feel his hand involuntarily rise to chastise the wretch who is so bold in transgression? The same is true though in a less degree, when we witness

an act that has less guilt attached to it.

It is to this ingredient of conscience I think that we may trace the origin of many superstitions. When we look abroad into heathen nations we find that a great part of their superstitions consist in *voluntary suffering* for the atonement of sin. But why should man think of plunging himself into suffering for this purpose? It must result I think from some deep laid principle in the human mind. The sense of sin which bears down its wretched victim, excites a sentiment of self-disapprobation and makes him even willing to inflict his own punishment. Hence it is that one will tear his own flesh with instruments of torture; another will sit with his eyes fixed on the blazing sun; another will extend his arms above his head, until they lose their sensation; another will pass days and even weeks, plunged in a cold, horrid marsh, and another will submit his body to be crushed by the wheels of his idol's car.

Intimately connected with this subject is the celebrated question—*what is the true standard of morality*—so intimately that we can hardly discuss the one without being expected to say something on the other. But as I have already extended my observations farther than was intended, I will not enlarge. Q.X.

For the Christian Spectator.

On the promise of a Messiah, and on the evidence that Jesus is the Messiah, derived from the fact that the gospel is preached to the poor.

OF his designs of mercy to mankind, God was pleased to give the earliest intimations. No sooner was the sentence of justice pronounced, than the voice of pardon was heard. The mother of our race, seduced from the allegiance of heaven, by the adversary of the soul, and exposed to death, with all its woes, was herself

consoled by the declaration that her seed should bruise the serpent's head. The first who passed the gates of death, and thus tasted the bitter fruits of man's apostacy, was however, before he left the earth, permitted, in the sacrifice of the firstlings of his flock, to profess his faith and confidence in the illustrious personage who 'should come' from God. He, whose life was one continued tissue of deeds of faith, and who is hence appropriately styled the 'father of the faithful,' at last fell asleep, relying upon the promise that in his posterity all the families of the earth should be blessed. Through the long succession of ages from Abraham to Moses, and from Moses to the arrival of 'the Author and finisher of our faith,' God was pleased to give, at various times, repeated pledges of the fulfilment of those promises, upon which his children ever rested with holy joy and filial confidence. A prophetic view of the person and character, the life and offices of the Messiah, with the consequences of his mission, always served to light up the fire of heaven in the bosoms of the holy men of God. It was in their writings that the Jews for centuries, read of him that was to come. In them, not only the circumstances of his life, but also the time of his appearance, was so clearly revealed, that when Jesus came, there prevailed throughout Judea, as well as the rest of the world, a general expectation of his speedy approach.

The Messiah did come; and it pleased the Father to attend him with such proof of his divine mission, as is sufficient to overwhelm every honest and inquiring mind. In Him were concentrated the evidence of miracles and of prophecy, of celestial visions, and of voices from above.

Such evidence was too powerful not to force conviction upon the mind of John the Baptist. Animated with fresh zeal, and increased in holy confidence, he more earnestly than ever, besought *all* to cease from their works of unrighteousness, and to be-

come reconciled to God through His then incarnate son. Hearing of the works of Jesus in Galilee, John, at this time confined in prison, commissioned two of his own disciples to visit him, that they might clearly ascertain whether he was really the one that should come from God. These messengers found Jesus himself preaching, and sending his disciples to publish the glad tidings of salvation throughout all Judea, having also just before their arrival, raised from the dead the son of a widow, of the city of Nain, where he then was. 'Go,' said Jesus in reply to their anxious inquiry whether he was the anointed of God, 'Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk: the lepers are cleansed, and the deaf hear: the dead,' he continues, rising in a sort of climax, 'the dead are raised up; and *the poor*,' he adds, as if to crown the whole, '*have the gospel preached to them.*'*

The Saviour himself then considered the fact that the gospel is preached to the poor, as among the most important and decisive of the evidences that he was the true Messiah, and that his religion came from God. Two reasons may be mentioned why this fact should be deemed an evidence of his Messiahship.

1st. *The wide difference between this course, and that which would have been pursued by an impostor, shewed Jesus and his doctrines to be from God.* A deceiver being a mere man, knowing that he had no assistance to expect from above, and that every thing must be accomplished by his own skill and intrigue, passing by the uninfluential poor, would have taken every care to ingratiate himself with the great, the wealthy, and the powerful. It would have been his first and great object to gain their friendship, and secure their influence. These would have been the subjects upon whom he

would have lavished his promises, and to whom he would have proffered his pretended blessings; well knowing that the man who gains the power, the wealth, and the learning of a country to his side, never fears defeat; while he who hazards an enterprise without these supports, and addresses himself to the poor, the ignoble, and the illiterate, is sure of discomfiture and disgrace. This is the ground upon which all go who wish to accomplish any design which depends for success wholly on human efforts. It was thus that Mahomed proceeded. Of mean parentage, and without property, he made every effort to raise himself to the highest rank in the community. No scheme of unprincipled cunning and intrigue was left untried. He married into a wealthy and powerful family; he was for years privately and artfully employed in securing the influence of the great and the mighty. After enlisting these under his banners, he openly avowed his object, and triumphantly forced his way, with the *Alcoran* in one hand, and the sword in the other.

But how different was the conduct of our Saviour. Regardless of the maxims of human policy, he addressed himself particularly, to the poor and the illiterate; and thus not only debarred himself of the influence and support of the great, but incurred their enmity. He knew that his religion would prevail in defiance of their most determined opposition, and in this way that the world would have unequivocal evidence that he came from God, and that Almighty Power was pledged for his success. Accordingly, he was himself voluntarily born and educated the son of a carpenter. His disciples, the great instruments in propagating his doctrines, were tax gatherers and fishermen. His other constant followers, were a few indigent women of Galilee. Those to whom he gave the greatest displays of his power and goodness were the despised and the ne-

* Matt. xi. 5.

glected of men,—the blind, the deaf, the halt and the lame. How different from all this would have been his conduct, had he been an impostor! And on this ground alone, might he not allege the preaching of the gospel to the poor as decisive evidence that he came from God?

2dly. *The success which, under these circumstances, attended the preaching of the gospel to the poor, furnishes additional proof that the author of it came from the Fountain of all Wisdom.* The poor are the great majority of our race. Their circumstances, too, are such as to favour the presumption of their accepting the offers of the gospel. They are exposed to many trials which naturally tend to withdraw their affections from the world and to direct them to God for comfort and support. They have not so much to chain them down to earth. The rich man surrounded with plenty and furnished with all the comforts and luxuries of life, thinks little (as is too often the case) of leaving his residence here for another. He neither knows nor feels the want of a better, till the period of his probation is completed, and his soul lost forever. He is not apt to consider all the good things here spread before him, only as refreshments by the way, in his journey to the eternal world; but on them, as his final and ultimate good, he fastens his affections. His great concern, too frequently, is how he shall enjoy his wealth, how he shall add to his store, or where he shall deposit what he has already gained. "It is easier," said our Saviour, "for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." "These are they which are sown among thorns; such as hear the word and the *deceitfulness of riches*, and the lusts of other things entering in choke the word and it becometh unfruitful." Such is the testimony of God. It is thus that he represents the obstacles, which the rich have to encounter in their way to Heaven,—obstacles which the poor never expe-

rience. Look around on those who are the professed followers of the Lamb and who in their lives evidence that they are really his disciples. How many of them are numbered among the poor and needy! How few among the great and powerful! "Not many wise men after the flesh, not many mighty, not many noble," but the poor of this world are the "heirs of the kingdom, which God hath promised to them that love him."

O. N. J.

For the Christian Spectator.

An exposition of the 8th chapter of the epistle of Paul the apostle to the Romans.

IN this chapter, we notice two important ideas, which appear to be most prominent: one is the perseverance of the saints, and the other the resurrection of the dead. The doctrine of the saints perseverance, and of the final resurrection are exhibited as remedies for all the sin, sorrow and death, which are the consequences of man's original apostacy. Persevering by divine grace, the saints go on unto perfection; and their sin and sorrow cease for ever. Still the mortal body moulders in the dust. Nothing short of the resurrection of the dead, is a complete redemption of the body; and nothing short of this, fully restores the saints from the ruins of the apostasy. The last enemy to be destroyed is death; and death is swallowed up in victory, by a glorious resurrection.

Passing from these general hints, we proceed to a particular exposition of the chapter which is introduced in the form of an inference from the spiritual warfare and triumph of the apostle, recorded in the close of the preceding one. From his own experience the apostle infers, that "there is therefore now, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free

from the law of sin and death." This is a plain statement of the doctrine of perseverance, and of the ground on which it is established, viz. *efficacious grace*.

The two next verses exhibit the atonement as a substitute for a legal righteousness, which, by transgression, had become weak and ineffectual; so that the perseverance and salvation of all who walk after the spirit are as well secured as if the law had been perfectly obeyed. "For what the law could not do, in that it was weak through the flesh," or thro' the sinful corruption of the heart of man. "God sending his own son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Being interested in the infinite merit of the atonement, through faith in Jesus Christ; the hope of perseverance even to the final resurrection and eternal life remains unimpaired; and not only unimpaired, but greatly confirmed and established.

The next thing, in this chapter, which arrests our attention, is a remarkable contrast of character between saints and sinners; which needs only to be read, with due attention, and the sense is readily apprehended, together with its relation to the doctrine of the perseverance of the saints.

Verses 5—9. "For they that are after the flesh, do mind the things of the flesh, and they that are after the spirit, the things of the spirit. For, to be carnally minded is death; but to be spiritually minded is life and peace; because, the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his:" plainly implying, that the saints have a fixed habit and character, established by the Spirit of all grace, which are the reverse of

the habit and character of impenitent sinners. To say the least, "*God hath begun in them a good work*:" and the apostle is confident of this very thing, that he that hath begun a good work in them, will perform it until the day of Jesus Christ." Imperfect as christians are, in faith and holiness, yet great is the contrast of character between them and the impenitent and the unbelieving. To the followers of Christ, the apostle says in another place, "Ye were sometimes darkness, but now are ye light in the Lord."

The chapter before us proceeds, however, to state the gloomy fact, that even christians, who are born again, and have the indwelling of the Holy Spirit must, after all, die a natural death. "If Christ be in you, or although Christ be in you, the body is dead because of sin." Of christians it may be said, in common with all the race of Adam, "Dust they are, and unto dust they must return."

"Adam and all his sons have lost
"Their immortality."

But it is a consoling idea, that although the body must perish in the grave, yet the spirit is immortal, and capable of existence and felicity in a separate state. Something more glorious than this, however, is the meaning of the words, "*The spirit is life because of righteousness*." Reference is had to the operation of the Spirit of God, by which the mortal bodies of the saints will be raised incorruptible and glorious. This appears from the next verse; "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, *by his Spirit* that dwelleth in you." The doctrine of the resurrection of the dead is here introduced, as the grand and final release of the saints from all the consequences of their apostasy. In this, "death is swallowed up in victory."

The two next verses contain practical remarks: "Therefore brethren,

we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but if ye, through the spirit, do mortify the deeds of the body, ye shall live."—Firmly as the doctrine of perseverance is established, it is realized only by 'living after the spirit,' living a holy life.

Further, to corroborate the doctrine of perseverance, the chapter proceeds to state the fact, that all who possess the Spirit of Christ, are brought into the relation of sons, heirs of God, and joint heirs with Christ. Verses 14—17. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage, again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs, heirs of God, and joint heirs with Christ; if so be, that we suffer with him, that we may be also glorified together." Now is it conceivable, that a man, who, by divine grace, becomes an heir of God, and a joint heir with Christ, though he suffer with him ever so long, or ever so severely, will, after all, be an apostate, and a cast-away? By the spirit of adoption, the saints are secured, and "kept, by the power of God, through faith unto salvation." It is added, verse 18, "For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." But the glory which shall be revealed in the saints, and which is anticipated by them, with such a lively interest, will be revealed by the resurrection at the last day.—And the very doctrine of the resurrection of those who are the *heirs of God, and joint heirs with Christ*, affords them assurance of perseverance, and of a final release from all their sufferings. The resurrection will terminate all the immense weight and variety of pains and sufferings, which have by the fall, been

brought on this world, except the everlasting pains and miseries of the finally impenitent. They must rise to 'shame and everlasting contempt.'

Having stated the ultimate and glorious hope of christians, the apostle proceeds to a more extended view of the awful consequences of the apostasy, as they respect, not only the human race, but the whole animal, and even material creation. All are represented as waiting for the great day of deliverance from the curse, under which they have so long laboured and groaned. Verses 19, 20. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." By the creature in this place, is generally understood the creation. Dr. Scott calls it *the whole visible creation*; the whole having, from the days of Adam, and in consequence of his sin, lain under a general curse, is represented as personified, and as waiting, with hope and earnest expectation, for the resurrection of the dead, which will put a period to all mortal existence; and "mortality will be swallowed up of life." Then shall the people of God be made manifest, and they shall rest in glory. Then shall the disorder, the ruin, and the curse of the earth, and of all creatures and things, in this fallen world, for ever terminate; and the material world shall be no more.

It is added, verse 20, "For the creature was made subject to vanity," i. e. The whole creation was made subject to evil, disorder, calamity, and ruin, "*not willingly*," for neither the animate, nor inanimate creation could have any will or choice in the matter.

I think it probable that it is the material creation, rather than the animal, and more particularly the mortal bodies of the saints, to which reference is had in this verse; for it is added, that this subjection to vanity was "by reason of him who hath subjected the same *in hope*." The awful consequences of man's apostasy, as they respect the whole animal

and material world, are according to the wise and holy constitution of heaven; and are doubtless designed for a display of the righteous indignation of God against fallen man. But this subjection of the world to vanity, is not designed to be perpetual. It is not a hopeless case; especially as it respects the mortal bodies of the people of God; for, in the next verse, it is said, that "the creature itself also," i. e. the mortal part of the saints in particular, "shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God." That this has respect to the resurrection of the bodies of the saints, is evident from what is said, verse 23rd, which speaks of their waiting for the *redemption of their body*.

In the 22nd and 23rd verses, speaking in general terms, and in some measure, by way of recapitulation of the sad consequences of the fall, it is said, "We know, that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Saints and sinners, and even the whole animal and material creation, exhibit the dire effects of the apostasy, and groan under the weight of innumerable woes. This whole world is, in a great measure, laid in ruins. Were it not for the two glorious doctrines, *perseverance and the resurrection*, which run through the chapter before us, despair might well seize on every son and daughter of Adam. Still there is *hope*, a glorious door of hope. "For we are saved by hope," says the next verse. "But hope that is seen, is not hope; for what a man seeth, why doth he yet hope for?" In a world of darkness and sin, a comfortable ground of hope of unseen good, is all that we can well expect. "Wherefore gird up the loins of your mind, says the Apostle; be sober, and hope to the end, for the

grace that is to be brought unto you, at the revelation of Jesus Christ."—

Hope in the Lord is the result of true christian faith. The heart is in it; and it is productive of the purest joy. "But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God." Christians of the highest grade walk only by faith and hope; and they are compassed daily with infirmities.—They sometimes "walk in darkness, and see no light;" and, at all times, they "see through a glass darkly." Still they persevere, not indeed in their own strength: for *the Spirit helpeth their infirmities*; and excites them to fervent prayer, and persevering hope; and though they seem not to possess even the gift of prayer; "yet he that searcheth the heart, knoweth what is the mind of the Spirit. He sees the sincerity of those "groanings which cannot be uttered." Their prayers are acceptable to their heavenly Father, though they consist of broken accents, and secret groanings, which can scarcely be expressed in language.

Thus it appears, that no evils, however threatening, are suffered to interrupt the progress of the christian life; but on the contrary, as we read in the next verse, every trial, and every event will be overruled to accelerate the progress of christian holiness. "And we know that all things work together for good, to them that love God, to them who are the called according to his purpose;"—*all things*, without exception, all trials and sorrows, and reproaches, and persecutions; all disappointments, and darkness and discouragements; even the

heaviest frowns of Providence; "WE KNOW, *that all things work together for good.*" It is not a matter of mere testimony, but of clear experience. If every thing is so overruled, as to promote the spiritual interests of the children of God; then certainly, nothing can interrupt their perseverance in holiness; or deprive them of a blessed resurrection, and a glorious immortality. We have found that christians are heirs of God, and joint heirs with Christ; so that if they 'suffer with him,' they will 'also be glorified together.' They will rise in his image, free from corruption, with bodies fashioned like unto his glorious body.

All, therefore, who have any correct and comprehensive view of the chapter before us, must readily perceive, that every friend and follower of Christ, stands on a foundation which can never be shaken.

Accordingly in the remainder of the chapter, we have, in a way of general inference, a statement of the doctrine of perseverance, together with the particular ground on which it is supported. "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first-born among many brethren." Doubtless they were foreknown, *because* they were predestinated; for in no other way was it possible for this foreknowledge to exist. "Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified." Every one that was foreknown, was predestinated, was called, was justified, was glorified. Where then is the child of God, who ever did, or ever will fall from grace? "What shall we then say to these things? If God be for us, who can be against us?" God has taken the work of salvation into his own hands. He performs it according to his own purpose and predestination; and who can successfully oppose him? If we are the chosen of God, "who

can be against us?" "He that spared not his own Son, but delivered him up for us all, how shall he not, with him also, freely give us all things?" —all promised blessings? "Who shall lay any thing to the charge of God's elect?" Are all real christians the elect of God? Yes; "chosen to salvation, through sanctification of the Spirit, and belief of the truth." "It is God that justifieth; who is he that condemneth? It is Christ that died; yea, rather, that is risen again; who is even at the right hand of God; who also maketh intercession for us." Is Christ arisen, and exalted to the right hand of God; constantly making intercession for his saints, and will he fail in his intercession? Will the Father refuse to hear him? "I know that thou hearest me always," said Christ to the Father. Will he break his promise, and never give him a permanent seed to serve him? God forbid. The intercession of Christ is always, and forever will be prevalent. On this all hope depends. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? (As it is written,) For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things, we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creatures, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Such are the lively and animated strains, in which Paul expressed his unlimited and well grounded confidence in the doctrine of the saints' perseverance; and the lively hope that is excited in the heart of christians, by this doctrine, is a hope "that maketh not ashamed." "It is an anchor to the soul, both sure and steadfast; and entereth into that

within the veil" In view of this doctrine, "they may have strong consolation, who have fled for refuge, to lay hold on the hope that is set before them."

It is to be considered, however, that the doctrine of perseverance supports our hope, and conducts us safely only to the grave. The body inherits corruption. How does it appear, that *the flesh of the saints rest in hope?* It appears from the doctrine of the resurrection. Hence the saints are represented as "groaning within themselves, waiting for the adoption, to wit, the redemption of their body." What a redemption is this! "For this corruptible must put on incorruption, and this mortal must put on immortality." This glorious redemption of the body from the grave is the final deliverance of the saints from the last remains of the divine curse. The body will be as completely delivered from corruption, as the soul will be from sin;

and both soul and body will be immortal. From the very day of the resurrection, and final judgment of the world, "God shall make all things new." "There shall be no more death, neither sorrow, nor crying: neither shall there be any more pain: for the former things are passed away." All who shall have been followers of Christ, through much tribulation in this probationary state, will infallibly rest with him in eternal glory and felicity. When all that is material, and all that is mortal shall be extinct, then shall all the saints inherit eternal life. They shall inhabit spiritual bodies, *fashioned like unto Christ's glorious body.* They shall reap the precious fruits of persevering grace, and be forever with the Lord. "There is therefore now, no condemnation to them which are in Christ Jesus." To such there never will be any condemnation.—Christ, having loved his own, loveth them unto the end. A. B. C.

Miscellaneous.

For the Christian Spectator.

On the eloquence of the Scriptures.

It is not the design of the following remarks, to show that the Scriptures are eloquent. Such an undertaking would be too much like lighting a lamp, to show the world, that the sun shone, in a cloudless day.

The single point, to which these remarks will be directed, is, to show, that *the eloquence of the scriptures is the eloquence of thought.*

The beauties of the Greek and Roman classics, particularly those of the Poets, often appear tarnished, and sometimes entirely defaced, in a literal translation, in consequence of depending so much on peculiarity of expression, grandeur of diction, or harmony of numbers; things too evanescent for the grasp of transla-

tors, or too delicate to pass through their hands without injury. No translation is so literal as that of the Bible; and yet, when the sense is not obscured, its beauties remain the same as in the original. This circumstance, alone, furnishes sufficient proof, that they depend upon something deeper, and more stable, than words and idioms; and this will appear, from the passages to be quoted, to be the *thought*; which will remain pure and bright, after it has passed through every language under heaven.

For the sake of precision, the examples, to be used, in illustrating and establishing the proposition now laid down, will be arranged under two general heads, the sublime and the pathetic.

I. The sublime.

Example First: *God said, let there be light, and there was light.*

Huet and Le Clerc have pronounced this passage destitute of sublimity, on the ground, that there is no majesty in the language, to raise the mind, so as to enable it to form a conception of the majesty of the idea. Had it run thus: The Eternal lifted his voice, and exclaimed, Let light fly through the universe, and light flew to the utmost bounds of creation, they would have pronounced it incomparably sublime. So it is; and because the thought is still there, not because it is clothed in this grandeur of diction. They seem to consider the fact, that some men, in consequence of their low and limited views, are unable to comprehend a grand idea, without having the range of their intellectual vision widened, by being raised on stilts, as proving the idea itself to be destitute of intrinsic grandeur. But the sublimity of the verse under consideration, so much resembles the burst of light, which is spoken of, that it seems almost impossible for any one, who is able to fix his attention for a moment, and who does not prefer sound to sense, not to feel its power. Milton's description of the creation of light, founded on this passage, is magnificent, and in an epic poem appears well; but it wants the force and simplicity of the original.

Example Second: *It is finished.*

All the circumstances, under which these words were spoken; the magnitude of the work, whose completion is alluded to; the mysterious manner in which the allusion is made: the person speaking, the Lord of Life and Glory; the words themselves, as being the last of the expiring Lamb of God; together with the miraculous appearances in the natural world, attending and confirming them; conspire to render them, few and plain as they are, sublime beyond the full conception of finite minds. It is the same Al-

mighty Word, who, in the beginning, said, Let there be light, saying again, with reference to his moral creation, Let life and immortality be brought to light.

Example Third: *None of these things move me.*

An instance of the moral sublime, more striking than this, unless it be the last example, cannot be found.

After saying this, it is almost needless to add, that nothing in the material sublime can bear any comparison with it. To use the language of Akenside,

"Look then abroad through nature to the
range
Of planets, suns and adamantine spheres,
Wheeling unshaken through the void im-
mense,
And speak, O man, does this capacious
scene,
With half that kindling majesty dilate
Thy strong conceptions"——

as when the chief Apostle in the midst of perils by land and by sea, in the wilderness and among the heathen; in the midst of hunger and thirst, cold and nakedness, shipwrecks and persecutions, stripes and dungeons and death, is seen shaking off all these incumbrances, "like dew-drops from a lion's mane;" and is heard to exclaim, "None of these things move me;" while in spite of them all, he continues to fly from land to land, in a peaceful region of his own, above the world, like an angel of mercy, publishing life and immortality to the dying nations.

To these three examples many more might be added, whose sublimity consist entirely in the thought.

It is not pretended, that the language of the whole Bible is so plain. On the contrary, the poetical half of the Old Testament, commencing with the book of Job, contains many flights of the imagination, more lofty and daring than any in Homer; and abounds with figures and descriptions, possessing all the boldness and luxuriance of oriental poetry. No preacher ever used so many images and figurative allusions, as our Sav-

iour; and no orator such grand amplifications, as St. Paul. His climaxes begin with a worm on the earth; and rise, to the third heavens, to God himself. No one ever used such bold metaphors. His converts are his *joy*, his *hope*, his *glory*, his *crown*, his *crown of rejoicing*.

But the thought is the soul, that gives even to the grand and beautiful imagery of the Bible, all its life and charm. The figure is always introduced for the sake of the idea, and never the idea, for the sake of the figure. One example, not particularly sublime, but incomparably beautiful, cannot be passed over. *As the hart panteth after the water-brooks, so panteth my soul after thee, O God; my soul thirsteth for God, for the living God.* Though an allusion to the simile is kept up through every clause of the passage, even to the last, still the subject is the principal thing. The saint takes the lead, not the poet. The prophets and apostles brighten the sword of truth, not to make it dazzle the eyes, but to make it pierce more easily to the heart.

We will avoid any farther enlargement under the head of the sublime.

II. The Pathetic.

The most pathetic passages in the Bible, are plain and naked, without any dress or colouring. They are mere thought.

Example First: The account of the trial and crucifixion of Christ.

In this account there is nothing but fact after fact. There are no epithets, and no figures. Not a word is said about the *malicious, barbarous, blood-thirsty* Jews. Not one of these exclamations, *How amazing! How wonderful! How astonishing!* can be found; and, what is more, not one of them can be found in the whole Bible. While perusing such a train of thoughts, as that comprising the account of Christ's sufferings and death, one neither needs nor wishes to be *told*, every moment, how affecting it is.

This account, as it is filled up and drawn out in Klopstock's Messiah, is found, upon computation, to contain about eight hundred epithets, and three hundred exclamations.

Example Second: The story of Joseph.

The whole of this story is inimitably tender and beautiful; yet it is entirely free from all appearance of rhetorical ornament. The speech of Judah before Joseph, in behalf of Benjamin, begins thus, *My lord asked his servants, saying, Have ye a father, or a brother? and we said unto my Lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.*

For myself, I must be permitted to say, that I could never yet read this passage, without feeling the tears start into my eyes. How would the speech of Judah compare with some, that have been blazoned abroad from the Irish bar, as specimens of high-wrought feeling; but which are really for the most part, "full of sound and fury signifying nothing?"

Example Third: The resolution of Ruth to follow her mother-in-law. *Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die; and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.*

This spoils all the affected sensibility of Sterne, the morbid feeling of Rousseau, and the painted passion of Dr. Hervey and Mrs. Rowe.

Instead of saying, *What mean ye to weep and to break my heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus*, these writers, had they put their own words into the mouth of Paul, would have said, *Why do I behold those pearly drops trickling down from their crystal*

fountains? and why—but enough of such finical trash for the pathetic.

It is hardly necessary to observe, in this place, respecting the passages quoted under this head, that they are the language of nature. Tender, dispiriting emotions, such as grief and pity, dispose the mind to dwell upon a few ideas, and to express those ideas in the plainest language.

Much of the pathos of the Bible turns upon such humble words as pronouns, adverbs, and auxiliary verbs, that have nothing to recommend them, but the part, which they bear in the sense. The second and third examples are remarkable instances of this fact.

More examples: *Daughters of Jerusalem, weep not for me; but weep for yourselves and your children—O Israel, thou hast destroyed thyself—Is his mercy clean gone forever?—Why will ye die?—How can I give thee up, Ephraim?—What could have been done more for my vineyard?*

On the morning after the resurrection, Mary met Jesus; and, supposing him to be the gardener, inquired after the body of her Lord. Jesus said to her, *Mary*. At the mention of her bare name, spoken with an appropriate inflexion of voice, and accompanied with an appropriate look, the whole truth rushed upon her mind, and she was melted at his feet. This, surely, is the eloquence of thought: and enough has been said, to show, that the eloquence of the scriptures is the eloquence of thought.

I appeal to the heart, to know, if it is not the eloquence of nature.

The great secret, then, of being truly eloquent, is, to have eloquent thoughts: and the best book, to be studied as a model of true eloquence, is the Bible.

W. C.

COWPER'S LETTERS.

[Since the first publication of the Life of Cowper by Hayley, he has favoured the public with an edition containing many more of the letters of that interesting man. These additional letters are, most

of them, addressed to the Rev. Mr. Newton, or the Rev. Mr. Unwin. As the volume which contains them has not been reprinted in this country, and as only a part of them have been printed in any of our magazines, we shall occasionally publish a few of them.]

TO THE REV. WILLIAM UNWIN.

October 31, 1779.

My Dear Friend,

I wrote my last letter merely to inform you that I had nothing to say, in answer to which you have said nothing. I admire the propriety of your conduct though I am a loser by it. I will endeavour to say something now and shall hope for something in return.

I have been well entertained with Johnson's biography, for which I thank you: with one exception, and that a swinging one, I think he has acquitted himself with his usual good sense and sufficiency. His treatment of Milton is unmerciful to the last degree. He has belaboured that great poet's character with the most industrious cruelty. As a man, he has hardly left him the shadow of one good quality. Churlishness in his private life, and a rancorous hatred of every thing royal in his public, are the two colours with which he has smeared all the canvass. If he had any virtues, they are not to be found in the doctor's picture of him, and it is well for Milton, that some sourness in his temper is the only vice with which his memory has been charged; it is evident enough that if his biographer could have discovered more, he would not have spared him. As a poet, he has treated him with severity enough, and has plucked one or two of the most beautiful feathers out of his Muse's wing, and trampled them under his great foot. He has passed sentence of condemnation upon Lycidas, and has taken occasion from that charming poem, to expose to ridicule (what is indeed ridiculous enough) the childish prattlement of pastoral compositions, as if Lycidas was the prototype and pattern of them all. The liveliness of the description, the sweetness of the numbers,

the classical spirit of antiquity that prevails in it, go for nothing. I am convinced by the way, that he has no ear for poetical numbers, or that it was stopped by prejudice against the harmony of Milton's; was there ever any thing so delightful as the music of the *Paradise Lost*? It is like that of a fine organ; has the fullest and the deepest tones of majesty, with all the softness and elegance of the Dorian flute. Variety without end and never equalled, unless perhaps by Virgil. Yet the doctor has little or nothing to say upon this copious theme, but talks something about the unfitness of the English language for blank verse, and how apt it is in the mouth of some readers, to degenerate into declamation.

I could talk a good while longer, but I have no room; our love attends you.

Yours,

W. C.

TO THE REV. WILLIAM UNWIN.

March 28, 1780.

My Dear Friend,

I have heard nothing more from Mr. Newton, upon the subject you mention; but I dare say, that, having been given to expect the benefit of your nomination, in behalf of his nephew, he still depends upon it.—His obligations to Mr. ———, have been so numerous and so weighty, that, though he has, in a few instances, prevailed upon himself to recommend an object now and then to his patronage, he has very sparingly, if at all, exerted his interest with him in behalf of his own relations.

With respect to the advice you are required to give to a young lady, that she may be properly instructed in the manner of keeping the sabbath, I just subjoin a few hints, that have occurred to me upon the occasion, not because I think you want them, but because it would seem unkind to withhold them. The sabbath, then, I think, may be considered, first, as a commandment, no less binding upon modern christians, than upon ancient

Jews, because the spiritual people amongst them did not think it enough to abstain from manual occupations upon that day, but, entering more deeply into the meaning of the precept, allotted those hours they took from the world, to the cultivation of holiness in their own souls, which ever was, and ever will be, a duty incumbent upon all, who ever heard of a sabbath, and is of perpetual obligation both upon Jews and christians; (the commandment, therefore, enjoins it; the prophets have also enforced it; and in many instances, both scriptural and modern, the breach of it has been punished with a providential and judicial severity, that may make by-standers tremble;) secondly, as a privilege, which you well know how to dilate upon, better than I can tell you; thirdly, as a sign of that covenant, by which believers are entitled to a rest, that yet remaineth; fourthly, as the sine-qua-non of the christian character; and upon this head, I should guard against being misunderstood to mean no more than two attendances upon public worship, which is a form, complied with by thousands, who never kept a sabbath in their lives. Consistence is necessary to give substance and solidity to the whole. To sanctify the day at church, and to trifle it away out of church, is profanation and vitiates all. After all, I would ask my catechumen one short question—Do you love the day or do you not? If you love it, you will never inquire, how far you may safely deprive yourself of the enjoyment of it. If you do not love it, and you find yourself obliged in conscience to acknowledge it, that is an alarming symptom, and ought to make you tremble. If you do not love it, then it is a weariness to you, and you wish it was over. The ideas of labour and rest are not more opposite to each other, than the idea of a sabbath, and that dislike and disgust, with which it fills the souls of thousands, to be obliged to keep it. It is worse than bodily labour.

W. C.

TO THE REV. JOHN NEWTON.

Since I wrote last, we had a visit from ———, I did not feel myself vehemently disposed to receive him with that complaisance, from which a stranger generally infers that he is welcome. By his manner, which was rather bold than easy, I judged that there was no occasion for it; and that it was a trifle which, if he did not meet with, neither would he feel the want of: He has the air of a travelled man, but not of a travelled gentleman; is quite delivered from that reserve, which is so common an ingredient in the English character, yet does not open himself gently and gradually, as men of polite behaviour do, but bursts upon you all at once. He talks very loud, and when our poor little robins hear a great noise, they are immediately seized with an ambition to surpass it—the increase of their vociferation occasioned an increase of his, and his in return, acted as a stimulus upon theirs—neither side entertained a thought of giving up the contest, which became continually more interesting to our ears, during the whole visit. The birds however survived it, and so did we. They perhaps flatter themselves they gained a complete victory, but I believe Mr. ——— could have killed them both in another hour.

W. C.

TO THE REV. JOHN NEWTON.

Dear Sir,

You indulge me in such a variety of subjects and allow me such a latitude of excursion in this scribbling employment, that I have no excuse for silence. I am much obliged to you for swallowing such boluses, as I send you, for the sake of my gilding, and verily believe, that I am the only man alive from whom they would be welcome, to a palate like yours.—I wish I could make them more splendid than they are, more alluring to the eye at least, if not more pleasing to the taste; but my leaf-gold is tarnish-

ed, and has received such a tinge from the vapours, that are ever brooding over my mind, that I think it no small proof of your partiality to me, that you will read my letters. I am not fond of long winded metaphors. I have always observed, that they halt at the latter-end of their progress, and so does mine. I deal much in ink indeed, but not such ink as is employed by poets and writers of essays—Mine is a harmless fluid, and guilty of no deceptions but such as may prevail without the least injury to the person imposed on. I draw mountains, valleys, woods, and streams, and ducks, and dab-chicks! I admire them myself and Mrs. Unwin admires them, and her praise, and my praise put together, are fame enough for me Oh! I could spend whole days, and moonlight nights, in feeding upon a lovely prospect!—My eyes drink the rivers as they flow. If every human being upon earth, could think for one quarter of an hour, as I have done for many years, there might perhaps be many miserable men among them, but not an unawakened one could be found, from the Arctic to the Antarctic circle. At present, the difference between them and me is greatly to their advantage. I delight in baubles, and know them to be so, for rested in, and viewed, without a reference to their author, what is the earth, what are the planets, what is the sun itself, but a bauble? Better for a man never to have seen them, or to see them with the eyes of a brute, stupid and unconscious of what he beholds, than not to be able to say, "The maker of all these wonders is my friend!" Their eyes have never been opened, to see that they are trifles, mine have been, and will be 'till they are closed forever. They think a fine estate, a large conservatory, a hot-house, rich as a West-Indian garden, things of great consequence; visit them with pleasure, and muse upon them with ten times more. I am pleased with a frame of four lights, doubtful whether the few pines it contains, will ever be worth a farthing; amuse myself with

a green-house, which Lord Bute's gardener could take upon his back, and walk away with, and when I have paid it the accustomed visit, and watered it, and given it air, I say to myself—"This, is not mine, 'tis a play-thing lent me for the present, I must leave it soon." W. C.

TO THE REV. WILLIAM UNWIN.

My Dear Friend,

My scribbling humour has of late been entirely absorbed in the passion for landscape drawing. It is a most amusing art, and like every other art, requires much practice and attention.

Nil sine multo
Vita, labore, dedit mortalibus.

Excellence is providentially placed beyond the reach of indolence, that success may be the reward of industry, and that idleness may be punished with obscurity and disgrace. So long as I am pleased with an employment, I am capable of unwearied application, because my feelings are all of the intense kind; I never received a little pleasure from any thing in my life; if I am delighted, it is in the extreme. The unhappy consequences of this temperature is, that my attachment to any occupation, seldom outlives the novelty of it.—That nerve of my imagination, that feels the touch of any particular amusement, twangs under the energy of the pressure with so much vehemence, that it soon becomes sensible of weariness, and fatigue. Hence I draw an unfavourable prognostic, and expect that I shall shortly be constrained to look out for something else. Then perhaps, I may string the harp again, and be able to comply with your demand.

Now for the visit you propose to pay us, and propose not to pay us. The hope of which plays upon your paper, like a jack-o-lantern upon the ceiling. This is no mean simile, for Virgil, you remember, uses it. 'Tis here, 'tis here, it vanishes, it returns, it dazzles you, a cloud interposes, and it is gone. However just the compar-

ison, I hope you will contrive to spoil it, and that your final determination will be to come. As to the masons you expect, bring them with you—bring brick, bring mortar, bring every thing, that would oppose itself to your journey—all shall be welcome. I have a green-house that is too small, come and enlarge it; build me a pinery; repair the garden-wall, that has great need of your assistance; do any thing; you cannot do too much; so far from thinking you, and your train, troublesome, we shall rejoice to see you, upon these, or upon any other terms you can propose. But to be serious—you will do well to consider, that a long summer is before you—that the party will not have such an other opportunity to meet, this great while—that you may finish your masonry long enough before winter, though you should not begin this month, but that you cannot always find your Brother and Sister Pawley at Olney. These, and some other considerations, such as the desire we have to see you, and the pleasure we expect from seeing you altogether, may, and I think, ought, to overcome your scruples.

From a general recollection of Lord Clarendon's History of the Rebellion I thought, and I remember I told you so, that there was a striking resemblance between that period, and the present. But I am now reading, and have read three volumes of Hume's History, one of which is engrossed entirely by that subject. There, I see reason to alter my opinion, and the seeming resemblance has disappeared upon a more particular information. Charles succeeded to a long train of arbitrary princes, whose subjects had tamely acquiesced in the despotism of their masters, till their privileges were all forgot. He did but tread in their steps, and exemplify the principles in which he had been brought up, when he oppressed his people. But just at that time, unhappily for the monarch, the subject began to see, and to see that he had a right to property and freedom. This marks a sufficient

difference between the disputes of that day, and the present. But there was another main cause of that rebellion, which at this time, does not operate at all. The king was devoted to the hierarchy, his subjects were puritans, and would not bear it. Every circumstance of ecclesiastical order and discipline, was an abomination to them, and in his esteem, an indispensable duty, and, though at last he was obliged to give up many things, he would not abolish episcopacy, and 'till that were done, his concessions could have no conciliating effect. These two concurring causes, were indeed sufficient to set three kingdoms in a flame. But they subsist not now, nor any other, I hope, notwithstanding the bustle made by the patriots, equal to the production of such terrible events.

Yours, my dear friend,
W. C.

—
TO THE REV. JOHN NEWTON.

June 23, 1780.

My Dear Friend,

YOUR reflections upon the state of London, the sins and enormities of that great city, while you had a distant view of it from Greenwich, seem to have been prophetic of the heavy stroke that fell upon it just after.—Man often prophecies without knowing it—a spirit speaks by him, which is not his own, though he does not at the time suspect, that he is under the influence of any other. Did he foresee what is always foreseen, by him who dictates, what he supposes to be his own, he would suffer by anticipation, as well as by consequence; and wish perhaps as ardently for the happy ignorance, to which he is at present so much indebted, as some have foolishly, and inconsiderately done, for a knowledge that would be but another name for misery.

And why have I said all this? especially to you, who have hitherto said it to me—Not because I had the least desire of informing a wiser man than myself, but because the observation was naturally suggested by the

recollection of your Letter, and that Letter, though not the last, happened to be uppermost in my mind. I can compare this mind of mine to nothing that resembles it more, than to a board that is under the carpenter's plane; (I mean while I am writing to you,) the shavings are my uppermost thoughts; after a few strokes of the tool, it acquires a new surface, this again upon a repetition of his task, he takes off, and a new surface still succeeds—whether the shavings of the present day will be worth your acceptance, I know not; I am unfortunately neither of the cedar, nor of mahogany, but *Truncus ficulus, inutile lignum*—consequently, though I should be plained till I am as thin as a wafer, it would be but rubbish to the last.

It is not strange that you should be the subject of a false report, for the sword of slander, like that of war, devours one as well as another; and a blameless character is particularly delicious to its unsparing appetite. But that you should be the object of such a report, you who meddle less with the designs of government than almost any man that lives under it, this is strange indeed. It is well however, when they who count it good sport to traduce the reputation of another, invent a story that refutes itself. I wonder they do not always endeavour to accommodate their fiction to the real character of the person; their tale would then at least have an air of probability, and it might cost a peaceable good man much more trouble to disprove it.—But perhaps it would not be easy to discern, what part of your conduct lies more open to such an attempt, than another, or what it is that you either say or do, at any time, that presents a fair opportunity to the most ingenious slanderer to slip in a falsehood between your words, or actions, that shall seem to be of a piece with either. You hate compliment I know, but by your leave, this is not one—it is a truth—worse and worse—now I have praised you in-

deed—well you must thank yourself for it, it was absolutely done without the least intention on my part, and proceeded from a pen that as far as I can remember, was never guilty of flattery since I knew how to hold it. He that slanders me, paints me blacker than I am, and he that flatters me, whiter—they both daub me, and when I look in the glass of conscience, I see myself disguised by both—I had as lief my taylor should sew gingerbread-nuts on my coat instead of buttons, as that any man should call my Bristol stone a diamond. The taylor's trick would not at all embellish my suit, nor the flatterers make me at all the richer. I never make a present to my friend, of what I dislike myself. Ergo, (I

have reached the conclusion at last) I did not mean to flatter you.

We have sent a petition to Lord Dartmouth, by this post, praying him to interfere in Parliament in behalf of the poor lace-makers. I say we, because I have signed it—Mr. G. drew it up. Mr. — did not think it grammatical, therefore he would not sign it. Yet I think Priscian himself would have pardoned the manner for the sake of the matter. I dare say if his Lordship does not comply with the prayer of it, it will not be because he thinks it of more consequence to write grammatically, than that the poor should eat, but for some better reason.

My love to all under your roof.

Yours,

W. C.

Review of New Publications.

Remarks made on a short Tour between Hartford and Quebec, in the Autumn of 1819; by the Author of a Journal of Travels in England, Holland and Scotland.—12mo. pp. 408. New-Haven; Sherman Converse, 1820.

THE publication of a volume of travels by a native American,—of travels in his own country or in the regions adjacent, is well calculated to secure a degree of public attention. In the present instance, we are favoured with the remarks of one, the journal of whose travels in other countries has been received with much approbation, and we are therefore prepared to attend him with peculiar interest. The portion of our land through which he conducts us, is interesting from the great beauty of its scenery, and from the events of which it has been the theatre. Mr. Silliman, having visited some of the places which he here describes in an earlier part of his life, and being very familiar even with the minute parts of the history of his country, enjoyed peculiar advantages

for profiting by his tour;—an advantage in which all who do themselves the justice to read his work will participate. It will entertain and instruct the common reader;—the lover of history will find facts stated with clearness, and the cultivator of natural science will obtain information without being obliged to extract it from a mass of speculation.

The Canadas are, in some degree, becoming to us, what the northern nations of Europe are to England. With a population placed under a different form of government, a great part of which speaks a different language, professes an every thing but distinct religion, and whose climate induces different habits, it is a country which we may visit from the motives of a just curiosity. A tour to Canada is therefore not uncommon, and will soon become fashionable. But although some of our merchants and invalids, and a few of our scholars and men of leisure, have gazed at Montmorenci, or wandered over the plains of Abraham, a great portion of the inhabitants of our country, especially those who live up-

on the sea-board of this and the middle states, are as ignorant, and in many instances more ignorant, of what relates to the British possessions on our North, than they are of the condition of nations on another continent.

A few miles from Hartford, Mr. S. visited Monte Video, a country residence of the gentleman who accompanied him on his tour. Talcot Mountain, upon which it is situated, is of no inconsiderable height. The house is placed upon its western brow, from which is enjoyed a fine view of Farmington valley. On the East, and at a short distance from the house, is a lake, occupying a hollow of the mountain, and at some distance on the North, is a tower, standing upon an eminence. We have been gratified by a visit to this romantic spot, and from the summit of the tower have gazed with delight. We never enjoyed a finer view. It is indeed one of those places, where almost every man will feel, or think he feels something of the inspiration of a poet. The embellishments and conveniences of the place, indicate the judgment and taste of the proprietor.—We shall not hazard a description, but that which Mr. Silliman has given, is easily understood, with the assistance of the plates which accompany it, and which furnish very correct views of the place.*

We extract the description of the view from the tower :

The tower is a hexagon, of sixteen feet diameter, and fifty-five feet high ; the ascent, of about eighty steps, on the inside, is easy, and from the top which is nine hundred and sixty feet above the level of Connecticut river, you have at one view, all those objects which have been seen separately from the different stations below. The diameter of the view in two directions, is more than ninety miles, extending into the neighbouring states of Massachusetts and New-York, and com-

* We may oblige some of our readers, by observing, that on the common map of Connecticut, published by Hudson & Goodwin, in 1813, they will find the house, the lake and the tower represented, on Talcot Mountain.

prising the spires of more than thirty of the nearest towns and villages. The little spot of cultivation surrounding the house, and the lake at your feet, with its picturesque appendages of boat, winding paths, and Gothic buildings, shut in by rocks and forests, compose the fore-ground of this grand Panorama.

On the western side, the Farmington valley appears in still greater beauty than even from the lower brow, and is seen to a greater extent, presenting many objects which were not visible from any other quarter. On the east, is spread before you, the great plain through which the Connecticut river winds its course, and upon the borders of which the towns and villages are traced for more than forty miles. The most considerable place within sight, is Hartford, where, although at the distance of eight miles in a direct line, you see, with the aid of a glass, the carriages passing at the intersection of the streets, and distinctly trace the motion and position of the vessels, as they appear, and vanish, upon the river, whose broad sweeps are seen like a succession of lakes, extending through the valley. The whole of this magnificent picture, including in its vast extent, cultivated plains and rugged mountains, rivers, towns, and villages, is encircled by a distant outline of blue mountains, rising in shapes of endless variety.—pp. 15, 16.

From Monte Video, our traveller proceeded by an unfrequented route to Lenox, in Massachusetts, which he mentions as a town ‘of uncommon beauty.’ In New-Lebanon, a neighbouring town, but included in the limits of the State of New-York, he visited a village of the Shaking Quakers.

Their buildings are thickly planted along a street of a mile in length. All of them are comfortable, and a considerable proportion are large. They are, almost without an exception, painted of an ochre yellow, and, although plain, they make a handsome appearance. The utmost neatness is conspicuous in their fields, gardens, court yards, out houses, and in the very road; not a weed, not a spot of filth, or any nuisance is suffered to exist. Their wood is cut and piled, in the most exact order; their fences are perfect; even their stone walls are constructed with great regularity, and of materials so massy, and so well arranged, that unless overthrown by force, they may stand for centuries; instead of wooden posts for their gates, they have pillars of stone of one solid piece, and every thing bears the impress of labour, vigilance and skill, with

such a share of taste, as is consistent with the austerities of their sect. Their orchards are beautiful, and probably no part of our country presents finer examples of agricultural excellence. They are said to possess nearly three thousand acres of land, in this vicinity. Such neatness and order I have not seen any where, on so large a scale, except in Holland, where the very necessities of existence impose order and neatness upon the whole population; but here it is voluntary.

Besides agriculture, it is well known, that the Shakers occupy themselves much, with mechanical employments. The productions of their industry and skill, sieves, brushes, boxes, pails and other domestic utensils are every where exposed for sale, and are distinguished by excellence of workmanship. Their garden seeds are celebrated for goodness, and find a ready market. They have many gardens, but there is a principal one of several acres which I am told exhibits superior cultivation.

Their females are employed in domestic manufactures and house work, and the community is fed and clothed by its own productions.

The property is all in common. The avails of the general industry are poured into the treasury of the whole; individual wants are supplied from a common magazine, or store house, which is kept for each family, and ultimately, the elders invest the gains in land and buildings, or sometimes in money, or other personal property, which is held for the good of the society.

It seems somewhat paradoxical to speak of a family, where the relation upon which it is founded is unknown. But still, the Shakers are assembled in what they *call* families, which consist of little collections, (more or less numerous according to the size of the house) of males and females, who occupy separate apartments, under the same roof, eat at separate tables, but mix occasionally for society, labour, or worship. There is a male and a female head to the family, who superintend all their concerns—give out their provisions—allot their employments, and enforce industry and fidelity.

The numbers in this village, as we were informed by one of the male members, are about five hundred, but there are said to be fifteen hundred, including other villages in this vicinity. Their numbers are sustained by voluntary additions, and by proselyting. Poor and ignorant people, in the vicinity, and on the neighbouring mountains in particular, are allured, it is said, by kindness, and presents, to join the society; and destitute widows, frequently come in, with their children, and unite themselves to this community. Where a comfortable subsistence for life, a refuge

for old age, and for infancy and childhood, the reputation (at least with the order) of piety, and the promise of heaven are held out to view, it is no wonder that the ignorant, the poor, the bereaved, the deserted, the unhappy, the superstitious, the cynical and even the whimsical, should occasionally swell the numbers of the Shakers.

Their house of public worship is painted white, and is a neat building, which in its external appearance, would not be disreputable to any sect.

Their worship, which I did not have an opportunity of seeing, is said to be less extravagant than formerly; their dancing is still practised, but with more moderation, and for a good many years, they have ceased to dance naked, which was formerly practised, and even with persons of different sexes. Their elders exercise a very great influence over the minds of the young people. The latter believe (as I was assured by a respectable inhabitant of New-Lebanon, but not a Shaker) that the former hold a direct and personal intercourse with Christ and the Apostles, and that the elders possess the power of inspecting their very thoughts, and their most secret actions. Perhaps this will account for the reputed purity of the Shakers, for whatever may be imagined, it does not appear that any scandalous offences do *now* occur among them, or, at least, that they are brought to light, and it must be allowed that if they were frequent they could not be concealed.

They profess, it is said, to believe, that Christ has already appeared the second time on the earth, in the person of their great leader, mother Ann Lee, and that the saints are now judging the world.

They have no literature among them, nor do we hear that they are ever joined by people of enlightened minds. We met a party of children apparently coming from school, and I enquired of a Shaker, a middle aged man of respectable appearance, whether the children belonged to the Society; he answered in the affirmative; "but," I replied, "how is that, since you do not have children of your own? Are these children the offspring of parents who after becoming such, have joined your society, and brought their children with them?" "Yea," was the answer, with a very drawling and prolonged utterance, and at the same time, there was a slight faltering of the muscles of his face, as if he were a little disposed to smile. The children were dressed in a plain costume as the whole society are.

This singular people took their rise in England, nearly half a century ago, and the settlement at New-Lebanon, is of more than forty years standing.

They first emigrated to America in the year 1774, under their spiritual mother, Ann Lee, a niece of the celebrated

General Charles Lee, who made a distinguished figure during the American revolutionary war.

The order, neatness, comfort and thrift, which are conspicuous among them, are readily accounted for, by their industry, economy, self-denial and devotion to their leaders, and to the common interest, all of which are religious duties among them, and, the very fact that they are, for the most part, not burdened with the care of children, leaves them greatly at liberty, to follow their occupations without interruption.—pp. 41—46.

From New-Lebanon, Mr. S. continued his tour through Albany, and proceeding in his route, soon arrived at the battle ground of Gates and Burgoyne. Without giving a detailed account of the campaign, he has sketched some of the most interesting particulars respecting it. He does not, in view of the success of his countrymen, or of the defeat of a gallant general, indulge in the exultation and the rhapsody with which this, and the other events of the revolution, are sometimes described. His spirit indeed triumphs at the success of his country and of freedom, and with the hand of a master, he has sketched scenes affecting to behold, and impossible to forget.

SWORDS' HOUSE AT STILLWATER—Ten o'clock at night.—We are now on memorable ground. Here much precious blood was shed, and now, in the silence and solitude of a very dark and rainy night—the family asleep, and nothing heard but the rain and the Hudson, gently murmuring along, I am writing in the very house; and my table stands, on the very spot in the room where General Frazer breathed his last, on the eighth of October, 1777.

He was mortally wounded in the last of the two desperate battles fought on the neighbouring heights, and, in the midst of the conflict, was brought to this house by the soldiers. Before me lies one of the bullets, shot on that occasion; they are often found, in ploughing the battle field.

Blood is asserted, by the people of the house, to have been visible here, on the floor, till a very recent period.

General Frazer was high in command, in the British army, and was almost idolized by them: they had the utmost confidence in his skill and valour, and that the Americans entertained a similar opinion of him, is sufficiently evinced, by the following anecdote, related to me at Ballston Springs, in 1797, by the Hon. Rich-

ard Brent, then a member of Congress, from Virginia, who derived the fact from General Morgan's own mouth.

In the battle of October the seventh, the last pitched battle, that was fought between the two armies, General Frazer, mounted on an iron grey horse, was very conspicuous. He was all activity, courage, and vigilance, riding from one part of his division to another, and animating the troops by his example. Wherever he was present, every thing prospered, and when confusion appeared in any part of the line, order and energy were restored by his arrival.

Colonel Morgan, with his Virginia riflemen, was immediately opposed to Frazer's division of the army.

It had been concerted, before the commencement of the battle, that while the New-Hampshire and the New-York troops, attacked the British left, Colonel Morgan with his regiment of Virginia riflemen, should make a circuit so as to come upon the British right, and attack them there. In this attempt, he was favoured by a woody hill, to the foot of which the British right extended. When the attack commenced on the British left, "true to his purpose, Morgan, at this critical moment, poured down, like a torrent from the hill, and attacked the right of the enemy in front and flank." The right wing soon made a movement to support the left, which was assailed with increased violence, and while executing this movement, General Frazer received his mortal wound.

In the midst of this sanguinary battle, Colonel Morgan took a few of his best riflemen aside; men in whose fidelity, and fatal precision of aim, he could repose the most perfect confidence, and said to them: "that gallant officer is General Frazer; I admire and respect him, *but it is necessary that he should die*—take your stations in that wood, and do your duty." Within a few moments General Frazer fell, mortally wounded.

How far, such personal designation is justifiable, has often been questioned, but those who vindicate war at all, contend, that to shoot a distinguished officer, and thus to accelerate the conclusion of a bloody battle, operates to save lives, and that it is, *morally*, no worse, to kill an illustrious, than an obscure individual; a FRAZER, than a common soldier; a NELSON, than a common sailor. But there is something very revolting to humane feelings, in a mode of warfare, which converts its ordinary chances into a species of military execution. Such instances, were however, frequent, during the campaign of General Burgoyne; and his aid, Sir Francis Clark, and many other British officers, were victims of American marksmanship.

The Baroness Reidesel, the lady of Ma-

Major General the Baron Reidesel, in some very interesting letters of hers, published at Berlin, in 1800, and in part republished in translation, in Wilkinson's memoirs, states that she, with her three little children, (for she had with this tender charge, followed the fortunes of her husband, across the Atlantic, and through the horrors of the campaign) occupied this house, which was the only refuge, within protection of the British army. The rooms which it contained remain, to this day, as they then were, although some other rooms have been since added.

The house stood at that time, perhaps one hundred yards from the river, at the foot of the hill; it was afterwards removed to the road side, close by the river, where it now stands.

The Baroness, with her little children, occupied the room, in which we took tea, and General Frazer, when brought in wounded, was laid in the other room. In fact, as it was the only shelter that remained standing, it was soon converted into a hospital, and many other wounded and dying officers were brought to this melancholy refuge.

Thus a refined and delicate lady, educated in all the elegance of affluence and of elevated rank, with her little children, was compelled to witness the agonies of bleeding and dying men, among whom, some of her husband's and of her own particular friends, expired before her eyes.—She imparted to them of her few remaining comforts and soothed them by offices of kindness. This distinguished lady was not without female companions, who shared her distresses, or felt with keenness their own misfortunes. Among them was lady Harriet Ackland, the wife of Major Ackland, who commanded the British grenadiers. Every thing that has been said of the Baroness Reidesel, will apply to her. News came, from time to time, from the heights, that one officer and another was killed, and among the rest that Major Ackland was desperately wounded, and a prisoner with the enemy.

Major, (called in General Burgoyne's narrative, *Colonel*) Ackland, had been wounded in the battle of Hubbardton, but had recovered, and resumed the command of the Grenadiers. He was wounded, the second time, in the battle of October 7, and found by General (then Colonel Wilkinson,) who gives the following interesting statement of the occurrence:—"with the troops, I pursued the hard pressed, flying enemy, passing over killed and wounded, until I heard one exclaim, 'protect me, Sir, against this boy.' Turning my eyes, it was my fortune to arrest the purpose of a lad, thirteen or fourteen years old, in the act of taking aim at a wounded officer, who lay in the angle of a worm fence. Inquiring his rank, he answered, 'I had the honor to command the Grenadiers;'

of course I knew him to be Major Ackland, who had been brought from the field to this place, on the back of a Captain Shrimpton, of his own corps, under a heavy fire, and was deposited here, to save the lives of both.'

"I dismounted took him by the hand and expressed hopes that he was not badly wounded; 'not badly,' replied this gallant officer and accomplished gentleman, 'but very inconveniently, I am shot through both legs; will you, Sir, have the goodness to have me conveyed to your camp?' I directed my servant to alight, and we lifted Ackland into his (the servant's) seat, and ordered him to be conducted to head quarters."

Two other ladies, who were in the same house with madam Reidesel, received news, the one, that her husband was wounded, and the other, that hers was slain; and the Baroness herself, expected every moment to hear of similar tidings; for the Baron's duties, as commander in chief, of the German troops, required him to be frequently exposed to the most imminent perils.

The Baroness Reidesel, gives, in her narrative, the following recital, respecting General Frazer's death: "severe trials, awaited us, and on the 7th of October our misfortunes began; I was at breakfast, with my husband, and heard that something was intended. On the same day, I expected the Generals Burgoyne, Philips and Frazer, to dine with us. I saw a great movement among the troops; my husband told me, it was a mere reconnoissance, which gave me no concern, as it often happened. I walked out of the house, and met several indians, in their war dresses, with guns in their hands.—When I asked them where they were going, they cried out War! War! (meaning that they were going to battle.) This filled me with apprehensions, and I had scarcely got home, before I heard reports of cannon and musketry, which grew louder by degrees, till at last, the noise became excessive. About 4 o'clock in the afternoon, instead of the guests, whom I expected, General Frazer was brought on a litter, mortally wounded. The table, which was already set, was instantly removed, and a bed placed in its stead, for the wounded General. I sat trembling in a corner, the noise grew louder, and the alarm increased: the thought that my husband might, perhaps, be brought in, wounded in the same manner, was terrible to me, and distressed me exceedingly.

General Frazer said to the surgeon, 'tell me if my wound is mortal, do not flatter me.' The ball had passed through his body, and unhappily for the General, he had eaten a very hearty breakfast, by which the stomach was distended, and the ball, as the surgeon said, had passed through it. I heard him often exclaim,

with a sigh, 'O, FATAL AMBITION! POOR GENERAL BURGOTNE! O, MY POOR WIFE!' He was asked if he had any request to make, to which he replied, that 'IF GENERAL BURGOTNE WOULD PERMIT IT, HE SHOULD LIKE TO BE BURIED AT 6 O'CLOCK IN THE EVENING, ON THE TOP OF A MOUNTAIN, IN A REDOUBT WHICH HAD BEEN BUILT THERE.' Towards evening, I saw my husband coming; then I forgot all my sorrows, and thanked God that he was spared to me.

The German Baronness spent much of the night in comforting lady Harriet Ackland, and in taking care of her children, whom she had put to bed. Of herself she says—'I could not go to sleep, as I had General Frazer and all the other wounded gentlemen in my room, and I was sadly afraid my children would awake, and by their crying, disturb the dying man, in his last moments, who often addressed me, and apologized *'for the trouble he gave me.'* About three o'clock in the morning, I was told, he could not hold out much longer; I had desired to be informed of the near approach of this sad crisis, and I then wrapped up my children in their clothes, and went with them into the room below. About eight o'clock in the morning, he *died*. After he was laid out, and his corpse wrapped up in a sheet, we came again into the room, and we had this sorrowful sight before us the whole day; and, to add to the melancholy scene, almost every moment some officer of my acquaintance was brought in wounded.'

What a situation for delicate females—a small house, filled with bleeding and expiring men—the battle roaring and raging all around—little children to be soothed and protected, and female domestics, in despair, to be comforted—cordials and aids, such as were attainable, to be administered to the wounded and dying—ruin impending over the army, and they knew not what insults, worse than death, might await themselves, from those whom they had been taught to consider as base, as well as cowardly.

Both these illustrious females learned, not long after, a different lesson. I have already remarked, that Major Ackland was wounded and taken prisoner. His lady, with heroic courage, and exemplary conjugal tenderness, passed down the river, to our army, with a letter from General Burgoyne, to General Gates, and although somewhat detained on the river, because it was night when she arrived, and the sentinel could not permit her to land, till he had received orders from his superior, she was, as soon as her case was made known, received by the Americans, with the utmost respect, kindness, and delicacy. Her husband, many years after the war, even lost his life, in a duel, which he fought with an officer, who called the Americans cowards. Ackland espoused

their cause, and vindicated it in this unhappy manner.—pp. 87—96.

THE BATTLE GROUND.—The rain having ceased, I was on horseback at early dawn, with a veteran guide to conduct me to the battle ground. Although he was seventy-five years old, he did not detain me a moment; in consequence of an appointment the evening before, he was waiting my arrival at his house, a mile below our inn, and, declining any aid, he mounted a tall horse, from the ground. His name was Ezra Buel, a native of Lebanon, in Connecticut, which place he left in his youth, and was settled here, at the time of General Burgoyne's invasion. He acted, through the whole time, as a guide to the American army, and was one of three, who were constantly employed in that service. His duty led him to be always foremost, and in the post of danger; and he was, therefore, admirably qualified for my purpose.

The two great battles, which decided the fate of Burgoyne's army, were fought, the first on the 19th of September, and the last, on the 7th of October, on Bemus' heights, and very nearly on the same ground, which is about two miles west of the river.

The river is, in this region, bordered for many miles, by a continued meadow, of no great breadth; upon this meadow, there was then, as there is now, a good road, close to the river, and parallel to it. Upon this road, marched the heavy artillery and baggage, constituting the left wing of the British army, while the advanced corps of the light troops, forming the right wing, kept on the heights which bound the meadows.

The American army was south and west of the British, its right wing on the river, and its left resting on the heights.—We passed over a part of their camp, a little below Stillwater.

A great part of the battle ground was occupied by lofty forest trees, principally pine, with here and there a few cleared fields, of which the most conspicuous in these sanguinary scenes, was called Freeman's farm, and is so called in General Burgoyne's plans. Such is nearly the present situation of these heights, only there is more cleared land; the *gigantic* trees have been principally felled, but a considerable number remain, as witnesses to posterity; they still shew the wounds, made in their trunks and branches, by the missiles of contending armies; their roots still penetrate the soil, that was made fruitful by the blood of the brave, and their sombre foliage still murmurs, with the breeze, which once sighed, as it bore the departing spirits along.

My veteran guide, warmed by my curiosity, and recalling the feelings of his prime, led me, with amazing rapidity and promptitude, over fences and ditches—

through water and mire—through ravines and defiles—through thick forests and open fields—and up and down very steep hills; in short, through many places, where, alone, I would not have ventured; but, it would have been shameful for me not to follow, where a man of seventy-five would lead, and to reluctate at going, *in peace*, over the ground, which the defenders of their country, and their foes, once trod, in steps of blood.

On our way to Freeman's farm, we traced the line of the British encampment, still marked by a breast work of logs, now rotten, but retaining their forms; they were, at the time, covered with earth, and the barrier between contending armies is now a fence, to mark the peaceful divisions of agriculture. This breast work, I suppose to be a part of the line of encampment, occupied by General Burgoyne after the battle of the 19th of September, and which was stormed on the evening of the 7th of October.

The old man shewed me the exact spot, where an accidental skirmish, between advanced parties, of the two armies soon brought on the general and bloody battle of September 19.

This was on Freeman's farm, a field which was then cleared, although surrounded by a forest. The British picket here occupied a small house, when a part of Colonel Morgan's corps fell in with, and immediately drove them from it, leaving the house almost 'encircled with their dead.' The pursuing party almost immediately, and very unexpectedly, fell in with the British line, and were in part captured, and the rest dispersed.

This incident occurred at half past twelve o'clock; there was then an intermission till one, when the action was sharply renewed; but it did not become general, till three, from which time it raged with unabated fury till night. 'The theatre of action' (says General Wilkinson) was such, that although the combatants changed ground a dozen times, in the course of the day, the contest terminated on the spot where it began. This may be explained in a few words. The British line was formed on an eminence in a thin pine wood, having before it Freeman's farm, an oblong field, stretching from the centre towards its right, the ground in front sloping gently down to the verge of this field, which was bordered, on the opposite side, by a close wood: the sanguinary scene lay in the cleared ground, between the eminence occupied by the enemy, and the wood just described; the fire of our marksmen from this wood, was too deadly to be withstood, by the enemy, in line, and when they gave way and broke, our men rushing from their covert, pursued them to the eminence, where, having their flanks protected, they rallied, and charging in turn, drove us back into the

wood, from whence a dreadful fire would again force them to fall back; and in this manner did the battle fluctuate, like waves of a stormy sea, with alternate advantages for four hours, without one moment's intermission. The British artillery fell into our possession at every charge, but we could neither turn the pieces upon the enemy, nor bring them off; the wood prevented the last, and the want of a match the first, as the lintstock was invariably carried off, and the rapidity of the transitions did not allow us time to provide one; the slaughter of this brigade of artillerymen was remarkable, the Captain (Jones) and thirty-six men being killed or wounded out of forty-eight. It was truly a gallant conflict, in which death, by familiarity, lost his terrors, and certainly a drawn battle, as night alone terminated it: the British army keeping its ground in rear of the field of action, and our corps, when they could no longer distinguish objects, retiring to their own camp. Yet General Burgoyne claimed a victory.*

It had, however, with respect to him, all the consequences of a defeat; his loss was between five and six hundred, while ours was but little more than half that number; his loss was irreparable, ours easily repaired, and in proportion to our entire army, as well as absolutely, it was much less than his.

The stress of the action, as regards the British, lay, principally on the twentieth, twenty-first and sixty-second regiments; the latter, which was five hundred strong when it left Canada, was reduced to less than sixty men, and to four or five officers.*

General Burgoyne states, that there was scarcely ever an interval of a minute in the smoke, when some British officer was not shot by the American riflemen, posted in the trees, in the rear and on the flank of their own line. A shot which was meant for General Burgoyne, severely wounded Captain Green, an aid of General Phillips: the mistake was owing to the Captain's having a rich laced furniture to his saddle, which caused the marksman to mistake him for the General.

Such was the ardor of the Americans, that, as General Wilkinson states, the wounded men, after having their wounds dressed, in many instances returned again into the battle.

The battle of the seventh of October was fought on the same ground, but it was not so stationary; it commenced farther to the right, and extended, in its various periods, over more surface, eventually occupying not only Freeman's farm, but it was urged by the Americans, to the very camp of the enemy, which, towards night, was most impetuously stormed, and in part carried.

The interval between the nineteenth

* Gordon.

of September, and the seventh of October, was one of great anxiety to both armies; 'not a night passed, (adds General Burgoyne,) without firing, and sometimes concerted attacks upon our pickets; no foraging party could be made without great detachments to cover it; it was the plan of the enemy to harrass the army, by constant alarms, and their superiority of numbers enabled them to attempt it, without fatigue to themselves. By being habituated to fire, our soldiers became indifferent to it, and were capable of eating or sleeping when it was very near them; but I do not believe that either officer or soldier ever slept during that interval, without his clothes, or that any general officer or commander of a regiment, passed a single night, without being upon his legs, occasionally, at different hours, and constantly, an hour before day light.'

The battle of the seventh was brought on by a movement of General Burgoyne, who caused one thousand five hundred men, with ten pieces of artillery, to march towards the left of the American army, for the purpose of discovering whether it was possible to force a passage; or, in case a retreat of the royal army should become indispensable, to dislodge the Americans from their entrenchments, and also to cover a forage, which had now become pressingly necessary. It was about the middle of the afternoon that the British were observed advancing, and the Americans, with small arms, lost no time in attacking the British grenadiers and artillery, although under a tremendous fire from the latter; the battle soon extended along the whole line; Colonel Morgan, at the same moment, attacked, with his riflemen on the right wing; Colonel Ackland, the commander of the grenadiers, fell, wounded; the grenadiers were defeated, and most of the artillery taken, after great slaughter.

After a most sanguinary contest, of less than one hour, the discomfiture and retreat of the British became general, and they had scarcely regained their camp, before the lines were stormed with the greatest fury, and part of Lord Balcarras' camp, was for a short time in our possession.

I saw this spot, and also that where the Germans, under Colonel Breyman, forming the right reserve of the army, were stormed in their encampment, by General Learned and Colonel Brooks, now Governour Brooks, of Massachusetts.—General Arnold was wounded on this occasion; Colonel Breyman was killed; and the Germans were either captured, slain, or forced to retreat in the most precipitate manner, leaving the British encampment on the right, entirely unprotected, and liable to be assailed the next morning. All the British officers bear testimony to the valour and obstinacy of the attacks of the Americans. The fact

was, the British were sorely defeated, routed, and vigorously pursued to their lines, which, it seems probable, would have been entirely carried by assault, had not darkness, as in the battle of the 19th, put an end to the sanguinary contest. It is obvious, from General Burgoyne's own account, and from the testimony of his officers, that this was a severe defeat; and such an one as has been rarely experienced by a British army; this army was reduced by it to the greatest distress, and nothing but night saved them from destruction.

I was on the ground where the grenadiers, and where the artillery were stationed. 'Here, upon this hill, (said my hoary guide,) on the very spot where we now stand, the dead men lay, thicker than you ever saw sheaves on a fruitful harvest field.' 'Were they British or Americans?' 'Both,' he replied, 'but principally British.' I suppose that it is of this ground that General Wilkinson remarks, it 'presented a scene of complicated horror and exultation. In the square space of twelve or fifteen yards, lay eighteen grenadiers, in the agonies of death; and three officers propped up against stumps of trees, two of them mortally wounded, bleeding, and almost speechless.'

My guide, proceeding with his narrative, said, 'there stood a British field piece, which had been twice taken, and re-taken, and finally remained in our possession; I was on the ground, and said to an American Colonel, who came up at the moment, 'Colonel, we have taken this piece, and now we want you to swear it true to America;' so the Colonel swore it true, and we turned it around, and fired upon the British, with their own cannon, and with their own ammunition, still remaining unconsumed in their boxes.' I presume General Wilkinson alludes to the same anecdote, when he says, 'I found the courageous Colonel Cilley a straddle on a brass twelve-pounder, and exulting in the capture.—pp. 102 - 111.

Much depended upon the success of the attempt to resist Burgoyne.—Had he reached in safety the navigable waters of the Hudson, and established a communication with Sir Henry Clinton the consequences might have been the most deplorable. We well remember hearing the late President DWIGHT state, that when the substantial yeomanry of our land, proceeded to meet this formidable enemy,—an enemy powerful in fact, and who had vaunted of his strength in all the pride of martial confidence, they did it feeling that the decision

then to be made would be a final one. So oppressive were the taxes, so numerous the privations, so great in every point of view the sacrifices attendant upon the war, that they wished to make one mighty effort to stay the progress of a destructive torrent, and when marching to the scene of trial expressed the opinion, that if the effort in this instance should be unavailing, the desolation of the land was inevitable. They went not with confidence of success, but determined to use the means with which God had furnished them for obtaining it. This will account for the desperate manner, in which they attacked the fortifications where veteran men were entrenched, and the victory which was obtained will ever remain a proof that the discipline of an army contending for fame or for reward, will not avail before the ardour of men determined to be free.

From Saratoga, Mr. Silliman proceeded to Fort-Edward, a name associated with our recollection of the tales of French and Indian warfare. Its wall originally thirty, and still in some places twenty feet high, stands the memorial of other times. Some honest agriculturalist, has occupied the fortification for useful purposes, and "the interior of the Fort and in some places, the parapet are now planted with potatoes." The Massacre of Miss M'Crea, took place near this spot, and the story of her death, will go down to future ages, as illustrative of the manners of the aborigines and of the scenes which our fathers were occasionally called to witness.

The region through which Mr. S. now proceeds is one where poets and historians will often, at least in fancy, wander. The events which here occurred, deeply affected the destinies of this country, and were connected with circumstances of the most interesting kind. They are becoming 'the tale of other times,' and are partially involved in that obscurity which is ever friendly to the productions of the muse. Here the legions of France, supported by the native sons of the

forest, contended with the troops of England and her colonies; and at a subsequent period, the supporters of American freedom met, on the field of blood and death, the forces of the parent country, dishonourably associated with German and Indian mercenaries.

After viewing Lake George, whose waters and crystals are alike celebrated, and to which (as it also does to some other lakes and harbours,) report assigns as many islands as there are days in the year, our traveller gratified with the morning view which he enjoyed, and of which he has given an interesting account, visited some of the 'memorable places' at the head of this fine body of water.—Of these, Fort William Henry is the most distinguished. "The remains of this old fort are still visible; they are on the verge of the lake, at its head; the walls, the gates, and the out works can still be completely traced; the ditches have even now, considerable depth, and the well that supplied the garrison is there, and affords water to this day; near, and in this fort, much blood has been shed." The massacre which took place here, at the capitulation of the fort in 1757, attaches a melancholy interest to the spot. Of this, and of the battle near Fort Anne, which was situated about 'midway between Fort Edward, and the most Southern point of Lake Champlain,' our author has given a description which our limits will not permit us to extract.

The canal which commences at Fort Edward, terminates at Whitehall, where is constructed 'a lock, with handsome massy hewn stone.'—Two miles from this place, Mr. S. visited a 'man of the age of Louis XIV.'—His name is HENRY FRANCISCO, and his parents who were Protestants were driven from France by the persecution which followed the revocation of the edict of Nantz.—Francisco is supposed to be considerably 'advanced in his hundred and thirty-fourth year.' Gratified by his interview with a man 'who more than

a century ago, fought under Marlborough, in the wars of Queen Anne, and who (already grown up to manhood,) saw her crowned, *one hundred and seventeen years since*; who, one hundred and twenty-eight years ago, and *in the century before the last*, was driven from France by the proud, magnificent and intolerant Louis XIV, and who has lived *a forty-fourth part of all the time that the human race have occupied this globe*," Mr. Silliman returned to Whitehall and took passage in a Steam-boat down Lake Champlain.

During our passage of twenty-five miles, to Ticonderoga, we had a fine descending sun, shining in full strength, upon the bold scenery of the lake, and that I might enjoy it, undisturbed by the bustle of a crowded deck, I took my seat in the carriage, where I was protected equally from the fumes of the boat, and the chill of the air, and could, at my leisure, catch every variety of images, and all the changes of scenery, that were passing before me. It was with very great regret, that I found we could not stop, even for a moment at Ticonderoga and Crown Point; and it was not till I had devised and dismissed several abortive plans for leaving the boat and getting on afterwards, or in some other way, that I submitted to pass these interesting places.

The sun, setting in splendor, shot his last beams over Mount Defiance, as we came in sight of it, and the commencing twilight, softened by the first approaches of evening, which was not yet so far advanced, as to throw objects into obscurity cast a pensive veil over the scite and ruins of Ticonderoga.

The remains of this celebrated fortress, once so highly important, but no longer, an object either of hope or fear, are still considerably conspicuous. As we came up with, and, from the narrowness of the lake, necessarily passed very near them, I was gratified, as much as I could be, without landing, by a view of their ruins, still imposing in their appearance, and possessing, with all their associations, a high degree of heroic grandeur.

They stand on a tongue of land, of considerable elevation, projecting south, between Lake Champlain, which winds around, and passes on the east, and the passage into Lake George, which is on the west.

The remains of the old works are still conspicuous, and the old stone barracks, erected by the French, are in part standing.

This fort was built by the French; and

Lord Howe, and many other gallant men lost their lives in the attempt to storm it, in 1758.

From this fortress, issued many of those ferocious incursions of French and Indians, which formerly distressed the English settlements; and its fall, in 1759, when, on the approach of General Amherst with a powerful army, it, was abandoned by the French without fighting, filled the northern colonies with joy.

In 1777, great hopes were reposed upon this fortress, as a barrier against invasion; it was regarded as being emphatically the strong hold of the North; and when General Burgoyne, with astonishing effort, dragged cannon up the precipices of Mount Defiance, and shewed them on its summit, Ticonderoga, no longer tenable, was precipitately abandoned.

Mount Defiance stands on the outlet of Lake George, and between that and Lake Champlain, and most completely commands Ticonderoga, which is far below, and within fair cannon shot. On the slightest glance at the scene, it is a matter of utter astonishment, even to one who is not a military man, how so important a point came to be overlooked by all preceding commanders; probably it arose from the belief, which ought not to have been admitted till the experiment had been tried, that it was impossible to convey cannon to its summit. On the right is Mount Independence, where there was a formidable fort at the time of General Burgoyne's invasion.

The shadows of the night were descending on the venerable Ticonderoga, as we left it, and when I looked upon its walls and environs, so long and so often clustering with armies—formidable for so great a length of time in all the apparatus and preparations of war, and the object of so many campaigns and battles; but now, exhibiting only one solitary smoke, curling from a stone chimney in its half-fallen barracks, with not one animated being in sight; while its massy ruins, and the beautiful green declivities, sloping on all sides to the water, were still and motionless as death, I felt indeed that I was beholding a striking emblem of the mutability of power, and of the fluctuations of empire. Ticonderoga, no longer within the confines of a hostile country—no longer a rallying point for ferocious savages, and for formidable armies—no more a barrier against invasion, or an object of siege or assault, has now become only a pasture for cattle. —pp. 183—185.

With little delay at Plattsburgh, where the Steam-boat stopped, for a while, and at St. Johns, where the boat is left for the stage, Mr. S. travelled through Chambly and Longueuil to the St. Lawrence, which he crossed

'in a canoe hollowed out of a single log,' although the 'passage was to be nearly three miles obliquely up stream, and a part of the way against some powerful rapids,' and landed on the island of Montreal. Having lately been permitted to present our readers with the observations of an intelligent and obliging correspondent on Lower Canada, our extracts from this part of the work will be less numerous than they otherwise would have been. Expecting to return by the way of Montreal, Mr. S. took passage for Quebec. After visiting the falls of Montmorenci, of which, in our volume for the last year we gave a description, his attention was directed to the saw mills and lumber just below the falls.

Contiguous to these mills, is a vast deposit of lumber; much of it is afloat, and is guarded from floating quite away, by wharves and pillars, and by very extensive artificial dams, running out a great way into the St. Lawrence, and forming a large basin. I cannot say with confidence, how many acres it appeared to cover; my elevation on the contiguous bank, was so great, that I might be much deceived; but it served, together with the deposits which we had seen at the Chaudiere, at Sillery, in Wolfe's cove, and other places, to give us a strong impression of the magnitude of the Canadian lumber trade; it is, in fact, the principal business of the country; and the ships waiting to receive it, are very numerous. A good deal of this lumber, as we were assured, comes from Vermont, and is rafted down Lake Champlain, and through the rivers Sorel and St. Lawrence.

To us, who had never seen any thing to compare with the exhibition of lumber, on the waters around Quebec, this sight, and the other similar ones, appeared very remarkable. The number, and size of the ships, also, that are waiting to receive it, far exceeded our expectations, and evinced, that, if Great Britain cannot supply herself with lumber, on good terms, from any other source, this colony must, for this reason alone, be very important to her; and, indeed, it has obviously this great advantage, as a source of supply, that it is, in a great measure, independent of the contingency of war.

As an article of trade, however, I am aware that lumber, from its great bulk, and low value, makes a much greater show, than a commerce in many commodities, which, in a much more snug way, may imply a vastly greater amount of capital, and of profits.

The lumber rafts on the St. Lawrence, well deserve to be mentioned among the curiosities of the river. We found some of them around us in the morning, as we were coming down to Quebec, and were amused with the view of these anomalous floating communities. Some of them occupied thousands of square feet on the water, and exhibited an active, grotesque population, busy in steering these ponderous misshapen piles, down the current of the river; they erect huts upon them, and contrive to concentrate upon the rafts, the few and coarse accommodations, which their frugal habits, and their tardy inland voyage may demand.

We did not expect to find oppressively hot weather in Canada, so late as the 7th of October, but, in clambering the precipices about the falls of Montmorenci, we experienced a degree of heat, like that of the middle of July.—pp. 230—232.

We give our author's description of the attack and victory of Wolfe.

On the 12th of September, one hour after midnight, General Wolfe, with his army, leaving the ships, embarked in boats, and silently dropped down with the current, intending to land a league above Cape Diamond, and thus to gain the heights of Abraham. But, owing to the rapidity of the current, they fell below their intended place, and disembarked at what is now called Wolfe's cove, a mile, or a mile and a half, above the city. The operation was a most critical one—they had to navigate in silence, down a rapid stream—to hit upon the right place for a landing, which, in the dark, might be easily mistaken—the shore was shelving, and the bank to be ascended was steep and lofty, and scarcely practicable, even without opposition. Doubtless, it was this combination of circumstances, which lulled the vigilance of the wary and discerning Montcalm; he thought such an enterprise absolutely impracticable, and therefore had stationed only sentinels and picket guards along this precipitous shore.

Indeed, the attempt was in the greatest danger of being defeated by an occurrence, which is very interesting, as marking much more emphatically, than dry, official accounts can do, the very great delicacy of the transaction.

One of the French sentinels, posted along the shore, challenged the English boats in the customary military language of the French, "*Qui vit,*" who goes there? to which a Captain of Frazer's regiment, who had served in Holland, and was familiar with the French language and customs, promptly replied, "*la France.*"—The next question was much more embarrassing, for the sentinel demanded "*à quel regiment,*" "to what regiment." The

Captain, who happened to know the name of one of the regiments which was up the river, with Bougainville, promptly rejoined, "*de la Reine*," "the Queen's." The soldier immediately replied, "*passe*," for he concluded at once, that this was a French convoy of provisions, which, as the English had learned, from some deserters, was expected to pass down the river to Quebec. The other sentinels were deceived in a similar manner; but one, less credulous than the rest, running down to the water's edge, called out, "*Pourquoi est ce que vous ne parlez plus haut ?*" "Why don't you speak louder?" The same Captain, with perfect self command, replied, "*Tai toi, nous serons entendues !*" "Hush, we shall be overheard and discovered."* The sentry, satisfied with this caution retired. The British boats were on the point of being fired into, by the Captain of one of their own transport ships, who, ignorant of what was going on, took them for French; but General Wolfe perceiving a commotion on board, rowed along side in person, and prevented the firing, which would have alarmed the town, and frustrated the enterprize.*—General Wolfe, although greatly reduced by a fever, to which a dysentery was superadded, was nevertheless the first man to leap ashore. The rugged precipices, full of projections of rocks and of trees, and shrubs growing every where among the cliffs, into which the bank was broken, presented a most forbidding appearance, and General Wolfe familiarly speaking to an officer who stood by, said, "I don't believe there is any possibility of getting up, but you must do your endeavour." There was only a narrow path, leading obliquely up the hill; this had been rendered by the enemy impassable, in consequence of being broken up by cross ditches, and there was besides an entrenchment at the top, defended by a Captain's guard. This guard was easily dispersed, and the troops then pulled themselves up by taking hold of the boughs and stumps of the trees, and of the projections of the rocks.

This precipice (which may be in different places, from one hundred fifty, to two hundred feet high,) is still very rude and rugged, but probably much less so than in 1759; it can now be surmounted without very great difficulty, by men who are unmolested.

Wolfe staked all upon a very hazardous adventure; had he been discovered prematurely, through a spy, a deserter, or an alarmed sentry, his army would have been inevitably lost; but having gained the heights, he formed his troops, and met the enemy in good order.

The plains of Abraham lie South and West of Quebec, and commence the mo-

ment you leave the walls of the city.—They are a very elevated tract of ground; this must of course be the fact, as they are on the summit of the heights which terminate at the river; they are nearly level—free from trees and all other obstacles, and I presume were nearly so at the time of the battle. Our military friend, Captain —, with true professional feeling, remarked, that it was "*a fine place for a battle*." I went to the brink of the precipice, where my guide assured me that Wolfe and the army came up; a foot path, much trodden, leads through low bushes to the spot. I presume that five hundred men, posted on this edge, would have repelled the whole army.

It was about an hour before the dawn, that the army began to ascend the precipice, and by day light they were formed, and in perfect preparation to meet the enemy.

The Marquis de Montcalm was no sooner informed that the English troops were in possession of the heights of Abraham, than he prepared to fight them, and for this purpose marched his army across the Charles, from his entrenchments at Beauport, and between nine and ten o'clock, the two armies met face to face. Montcalm's numbers were nearly the same as those of the English army, but nearly half of his troops were Indians and Canadians, while the whole of Wolfe's were disciplined corps of the best description. The French General could not now, as at Montmorenci, avail himself of the cover of entrenchments, behind which undisciplined troops, especially if skilled in marksmanship, have often repelled the assaults of veterans.

Montcalm made however the best possible disposition of his troops—apportioning his regulars, in such distinct bodies, along the line, as to support the irregulars, in the most effectual manner. In front, among the cornfields and bushes, he placed one thousand five hundred of his best marksmen, principally Indians and Canadians, whose destructive fire was patiently borne by the British line, but they reserved their own till the enemy, whose main body they perceived rapidly advancing, was within forty yards, when it was poured in upon the French, and continued with such deadly effect, that it could not be withstood. The French fought bravely, but they were broken, and notwithstanding one or two efforts to make a stand, and renew the attack, they were so successfully pushed by the British bayonet, and hewn down by the highland broad sword, that their discomfiture was complete. The battle was particularly severe on the French left, and the English right. This ground is very near the St. Lawrence, and but a little distance in front of the citadel, and all the events that passed there, must have been distinctly

* Smollet, vol. 5. p. 56

seen by those on the walls of Quebec. It must have been a most interesting spectacle, and we can easily enter into the feelings of the American French, who viewed their country and their city, and their firesides, and homes, as involved in the issue of this battle. With what emotions then, must they have seen their defenders, not only falling in the ranks, but driven by the furious onset of the enemy to the walls of the city, where they were slaughtered by the bayonet and broad sword, on the very glacis, and in the ditches, immediately under their eyes. About one thousand of the French were killed and wounded, and more than half that number of the English, and it is thought that the French army would have been totally destroyed, if the city had not opened its gates, to receive a part, and if another part had not taken refuge in the works over the St. Charles.

Montcalm was on the French left, and Wolfe on the English right, and here they both fell in the critical moment that decided the victory. Wolfe, early in the action, received a bullet in his wrist, but he bound it around with his handkerchief, and continued to encourage his troops: soon after, another ball penetrated his groin, but this wound, although much more severe, he concealed, and persevered till a third bullet pierced his breast. It was not till that moment, that he submitted to be carried into the rear of the line: he was no longer able to stand, and leaned his head upon the shoulder of a lieutenant who sat down for that purpose—when being aroused by the “distant sound of they fly—they fly,” he eagerly asked, “who fly?” and being told it was the French, he replied, then “I die happy.” He asked to be sustained on his feet, that he might once more behold the field, but his eyes were already swimming in death, his vision was gone, and he expired on the spot. This death has furnished a grand and pathetic subject for the painter, the poet, and the historian, and undoubtedly (considered as a specimen of *mere military* glory,) it is one of the most sublime that the annals of war afford. From my earliest childhood, I had ardently wished to see the plains of Abraham, and to stand on the place where Wolfe expired. To-day I enjoyed that pensive satisfaction, and easily passed in imagination from the quiet and security in which we saw these beautiful plains, to the tremendous collision of ten thousand men in arms.

A round stone of red granite, four or five feet, by two or three in diameter—not a fixed rock, but a loose stone, marks the spot where Wolfe expired in the moment of victory. This stone was placed here thirty* years after the battle—and is one of the four stones arranged in a me-

* Bouchette.

ridian line by the surveyor general of Canada, in 1790, for the purpose of adjusting the instruments used in the public surveys of land. This stone has been so much rounded, by having portions detached by visitors, that it was with the utmost difficulty, I could knock off a small piece as a relic. Fortunately the entire stone is too large to be carried away and it cannot be broken to pieces except by gun powder.—pp. 261—268

After visiting what was interesting in and about Quebec, of which objects he has given descriptions, accompanied by references to interesting portions of history, and by extracts from the most valuable writers on the condition of Canada, our author returned to Montreal. He thus expresses his opinion of the importance of the latter city.

Montreal is evidently one of the three great channels by which the trade of North America will be principally carried on. It is obvious that New-York and New-Orleans, are the other two places, and it is of little consequence that other cities may engross a considerable share of trade, or that by canals and other internal improvements, smaller rills of commerce may be made to flow towards one city or another. The great natural basins, and water courses, and mountain ranges of this continent, will still control the course of trade, and direct its most gigantic currents towards these three towns, one of which is already a great and noble city, and the two others are advancing with great rapidity. The sickly climate of New-Orleans, will somewhat retard its growth, but will not prevent it; Montreal enjoys a climate extremely favourable to health, but it is locked up by ice four or five months in the year. The carriage, however, triumphs over the ice, and the Canadian, when he can no longer push or paddle his canoe, on the waters of the St. Lawrence, gaily careers over its frost-bound surface, and well wrapped in woollen, and in furs, defies the severity of winter.—pp. 336, 337.

No man, and especially no American can read the following anecdotes, without interest.

A British officer in Canada, of his own accord, spoke to me in the highest terms of the American navy and of its officers. He mentioned Captain Hull particularly, with a frankness of commendation, that was equally honourable to himself, and to the subject of his praise. He said that an officer of the *Guerriere*, who was on board

of that frigate when she was captured by Captain Hull, narrated to him the circumstance, to which I am about to allude.

It will be remembered, that when the two frigates descried each other, Captain Hull was standing *before* the wind, and Captain Dacres *upon* it, under easy sail; the tracks of the ships were in lines converging at a considerable angle, so that they would, of course, cross. When they were within long cannon shot, the *Guerriere* fired her broadside, but it was not returned by the *Constitution*. The *Guerriere* then wore, and gave her antagonist the other broadside; still the fire was not returned; but Captain Hull, with his ship in fighting trim, continued to bear down upon his adversary, who, finding that he was thus pressed, continued, on his part, to wear and to fire, first one broadside and then the other; to all this, however, Captain Hull paid no attention, but pressed forward, till he was now very near. The *Guerriere* then put before the wind, and the *Constitution* followed on, directly astern, till finding that the *Guerriere* would outsail her, she spread more canvass, and then gained so fast upon the chase, that she was soon enabled to choose, whether she would lie across her stern, and rake her decks, or come along side at very close quarters, and thus be again exposed to her broadsides, from which, as yet, she had sustained but little damage. It was this crisis of the affair that excited so much admiration among the British officers; for Captain Hull, instead of tearing his adversary to pieces, with comparative impunity, which, by tacking and lying across her stern, he might (*according to the opinion of the British naval officer,*) have easily done, waved his advantage, and did not fire till, coming upon the larboard quarter of the *Guerriere*, he shot along side, and thus gave his antagonist an opportunity to defend himself. "It was the noblest thing, (added the British officer with whom I was conversing,) that was ever done in a naval conflict!"

From the authentic accounts of this action, it is manifest that the gallant American had it in his power to rake his adversary, and from whatever motives it might have been done, he *actually* waved the advantage. If we do not charge it to his magnanimity and generosity, it must, at least, go to the account of his bravery, and his confidence (not unwarranted by the result) that he was able to subdue the hostile ship, without availing himself of the adventitious advantage which he enjoyed.

A gentleman at Montreal, mentioned to us, that a public dinner was given at Terrebonne, a small town a little way below Montreal, to Commodore Barclay, after his signal defeat by Commodore Perry on lake Erie. Barclay, who was sadly cut to pieces by wounds, of which he was hardly

recovered, and his remaining arm (for he had lost the other before,) being suspended in a sling, gave as a volunteer toast, "Commodore Perry—the brave and humane enemy." Commodore Barclay then entered into a detailed account of Perry's treatment of himself, and of the other wounded and prisoners, who fell into his hands; and in narrating the story, he became himself so deeply affected that the tears flowed copiously down his cheeks. The audience were scarcely less moved; and how could it be otherwise, when the speaker, who, but a few weeks before, had, without dismay, faced the tremendous cannonade of his enemy, could not now, without tears of admiration and gratitude, relate his deeds of kindness to himself and his companions, when suffering under wounds and defeat. O! this was a nobler triumph for Perry, than the victory which God granted to his arms.—pp. 376—379.

From Montreal Mr. S. returned by the route in which he approached it, and on arriving at Burlington in Vermont, he proceeded in his carriage to Hanover in New-Hampshire, and from thence returned to Hartford.

Before concluding this article we will make a few observations respecting Canada, the result of what we have obtained by reading this volume, and from other sources.

Many think of Canada, as the region of perpetual frost, but the earth here yields her increase in variety and in plenty, and 'the climate is favourable to the freshness and beauty of the human complexion.' That this country will for a long time to come, increase in population, wealth and political importance there can be no doubt. Agriculture is becoming well understood, and the grounds in the neighbourhood of her cities, are already in a state of high cultivation. Her commercial concerns are principally managed by emigrants from these states or from Europe, men who understand the business in which they are engaged, who know their country's interest and their own. Her settlements are extending under the patronage of England, and Canada must be classed with those countries which possess the freshness and enterprise of youth.

It has been supposed by some that

the time when Canada would throw off the yoke of the mother country, was not distant. It was probably this idea which led to her invasion by our troops, and the proceedings of her provincial assemblies may at times have strengthened the supposition. There are many reasons however which induce us to believe that no revolution in the government of that country will soon be effected. Thoroughly instructed by experience, England will in the government of Canada, avoid all probable causes of offence. This government is said to cost her more than she receives from the provinces in return. The Canadians pay little attention to political concerns, but cherish a fondness for their government and a spirit of loyalty is diffused among the people. The Catholics constitute a large portion of the population of the country; these have secured to them the free enjoyment of their worship, and a participation in the honours and emoluments of the provincial governments, and the funds and estates of their church, although large, are secure. The French here, are free from the contamination of the *French Philosophy*, and while they worship saints and revere the Pope, are prepared by their form of church government to be the advocates of monarchy. Canada is also bound to the mother country by commercial relations and commercial policy.—She indeed pays more for the fabrics of the East, than if she directly imported them as our merchants do, but she enjoys an intercourse with the British Islands in the West-Indies, from which we are debarred, but which is of great importance; and she looks up to England, as to the power, which will render her respected by the government of this country, toward which it is not unnatural that she should have some of the feelings

of rivalry. At some distant day, she will be an independent country. An increase of numbers and wealth, will give her men of leisure, of talent, and of ambition, and the chain which binds her to an European government, will be severed.

To the moral condition of that country, we cannot but advert with feelings of the deepest interest. It is well known that the Catholics of Canada are extremely ignorant respecting religious subjects, and our readers may recollect the statement which we published in the summary of the last month. The Rev. Mr. Eaton of Montreal, stated at a meeting of religious and benevolent men in the city of London, 'that for an extent of one thousand miles there were only eighteen ministers, and that divine worship was almost entirely neglected; that 160,000 souls are without the means of religious instruction, and that in Upper Canada, though the inhabitants are chiefly Protestants, not one in ten can enjoy christian privileges. 'Efforts are making in England to send ministers of the gospel into that great country. We hope that these efforts will be crowned with success. We hope also, that American Christians will not remain indifferent to the influence of so noble an example, and that a greater degree of christian intercourse will be maintained between the Protestant churches there existing, and our own. In the mean time 'it will be happy if friendly sentiments, and the interchange of mutual courtesies shall do away the unfounded impressions and prejudices of both communities.'

The volume which we have thus introduced to the notice of our readers is neatly and correctly printed.—Accompanying it, there are ten plates, the execution of which reflects credit on the ingenious young man by whom they were engraved.

Literary and Philosophical Intelligence.

POLITE LITERATURE OF HOLLAND.

Very few persons have given the Dutch credit for distinguishing themselves as much as other nations of Europe, by the productions of genius and taste, which come under the denomination of polite literature, or, as it is technically called, the *Belles-Lettres*. The ideas of wit, imagination, and sensibility are rarely associated with the character of a Dutchman. These qualities, it has generally been thought, are not to be met with in Holland; a prejudice which has no foundation. As to the intellectual capacity of the people of Holland, no doubt can be entertained. There is, perhaps, no country, in proportion to its population and extent of territory, which has produced more eminent men in science and learning. In the department of the law; in medicine and anatomy; in mathematics, physics, and natural history; in divinity and the branches of knowledge subsidiary to it; and in classical literature, Holland can furnish a list of authors of which any country might be proud, and to which few countries can produce a parallel.—This naturally leads to the inference, that there is no ground for supposing that elegant literature would not succeed, where graver learning and science have so remarkably prospered.

The Dutch language is a branch of the German tongue, and so nearly resembles that idiom which is called Low German, that the one appears only a modification of the other. It is copious; and has the peculiar advantage, which distinguishes the German tongue, that it possesses the means of creating out of its own elements whatever terms may be required for the expression and representation of ideas. Thus it is exempted from the necessity of borrowing foreign words, which gives it a character of purity that cannot be regarded otherwise than as a very high commendation. For in such a capability, the powers and resources of a language consist; and, in proportion as it is invested with that aptness, it is calculated for the operations of literature and science.

There is a difference in nations, as in individuals, as to their respective ca-

capacity and talents for the various branches of literature. That difference is, in many instances, more to be ascribed to practice and habit, than to natural fitness and ability. When any one nation excels in some branch of literary composition, it is in a great measure owing to the degree of attention with which that branch has been cultivated, and the encouragement it has met with from the prevailing inclinations of the people.

The names which stand most distinguished in the polite literature of Holland, are *Hooft*, *Vondel*, and *Antonides*, of former days, and *Bilderdyk*, of the present time. *Hooft* was the first who cultivated the Dutch muse. To him both poetry and prose are equally indebted. He bestowed great attention on the purity and refinement of his native tongue. *Hooft* was born at Amsterdam in 1581, and lived to 1647.—He formed himself on the model of the ancients, and also by the example of the literature of Italy, a country in which he resided in his youth.

A long list might be given of authors who are celebrated in their own country for their pastorals, epigrams, sonnets, their descriptive and didactic poetry, epistles, elegies, and their lyric effusions. It will be sufficient to particularize only in the department of epic poetry. In this field the Dutch muse has afforded some estimable productions. They are of two kinds; those whose subjects are taken from sacred history, and those which are formed on other arguments. Of the first description are,—The Life of Abraham, by *Hoogvliet*, in twelve books; Moses, by *Versteeg*, in twelve books; the Deliverance of Israel from Egypt, by *Van-Dyk*, in six books; Gideon, by *Steenwyk*, in six cantos; and David, by *Lucretia Wilhelmina Van Merken*, in twelve books. Of subjects not taken from the Bible, are the following poems: William III. by *Rotgans*; Friso, by *William Van Haren*, in ten books; a poem, called *De Geuzen*, and turning upon the foundation of Dutch independence, by *Zevier Van Haren*, in twenty-four cantos; Claudius Civilis, by *Steenwyk*; Germanicus, by *Van Merken*; and William I. and Maurice of Nassau, by *Nomisz*.

As late as the seventeenth century, there was scarcely a book written in Dutch prose. Hooft is considered as its founder. He published in it letters and history. He wrote the history of Henry IV. of France, and the misfortunes of the house of Medicis; but his principal work is the History of the Netherlands, consisting of nearly thirty volumes. Among other historical works produced in Holland, the following are the principal: *Brandt's* History of the Reformation in the Netherlands; *Wagenaar's* History of his own country; *Stuart's* Roman History—all which are voluminous, and in high repute. In essay writing, there is the *Dutch Spectator*, by Van Essen, written in the manner of the English periodical papers, and which is celebrated for the ease and simplicity of its style. The Dutch have produced likewise their full quota of authors in the department of epistolary writing, biography, novels, &c. In this latter class of literary productions, the novels of two female friends, *Elizabeth Wolf*, and *Agatha Dehen*, who jointly composed their works, have obtained a very high character, for their exact delineations of private life, and for their easy and unaffected style.

It is supposed that in the city of Paris, there are sixty Greeks, pursuing a regular course of study. There is also a considerable number of them in the German Universities.

The annual commencement of Columbia College, was celebrated in Trinity Church, New-York, August, 1st. The degree of Bachelor of Arts was

conferred on thirteen, and that of Master of Arts on fourteen persons.

Straw a good conductor.—It is well known that barns are more frequently struck by lightning than dwelling houses. During the present season, in this part of the country many barns have been consumed, while hardly a house has been injured. The following if correct, will account for what has been considered a singular fact. It is stated by M. M. Capestolle, a French Professor of Chemistry, that a rope of straw is an excellent conductor for the electric fluid, and will supply the place of metallic conductors.

Comet of 1818—19.—In Blackwood's Magazine for May 1820, it is stated, to have been ascertained 'that one and the same comet returned to our system in 1786, 1795, 1801, 1805, and 1818—19. It appears never to range beyond the orbit of Jupiter. Its short period is of little more than three years and a quarter, and its mean distance from the sun is not much greater than twice that of the earth. It crosses the orbit of the earth more than sixty times in a century.

River Niger.—From information procured by the late M. Ritchie, who was engaged in the prosecution of discovery in the interior of Africa it is supposed possible and even probable that the river Niger, concerning the course and termination of which, there has existed so much curiosity, and so much difference of opinion, unites with the Nile of Egypt.

List of New Publications.

THEOLOGY.

Hebrew Canticles, or a Poetical Paraphrase of the various Songs of Scripture, &c.: by the Rev. W. Perriu; 18mo. For the author: Philadelphia.

Sermon in vindication of the Spirit of the Age: on the anniversary of the New-York Missionary Society; by Alexander M. McLelland: New-York.

Purifying Influence of the Christian's Hope; a Sermon, by S. W. Colburn: Boston.

Christianity abstracted from Signs; a Sermon, by Andrew Bigelow: Eastport, (Me.)

MISCELLANEOUS.

Archæologia Americana. Transactions

and Collections of the American Antiquarian Society: Boston.

Elements of Chemical Science: by John Gorham, M. D. 2 vols. with plates. 8vo.: Boston.

The Literary and Scientific Repository, and Critical Review, No. I.: New-York, July, 1820.

Biography of the Hon. Caleb Strong, by Alden Bradford, 8vo.: Boston.

Essays of Howard, on Domestic Economy, 12mo.: New-York.

Travels in North-America; by Whitman Mead, A. M. First part. New-York.

Religious Intelligence.

AMERICAN BIBLE SOCIETY.

A number of the speeches delivered at the Anniversary of this society, on May 11th, have been published. Our limits will not permit us to print all of them. In our next, we shall give the speeches of the Rev. Mr. Stansbury, and of the Hon. Mr. Sherman.

The Hon. John Cotton Smith, of Connecticut, on moving the adoption of the Report, spoke as follows:—

MR. PRESIDENT,

Before I submit the resolution which it is my intention to offer, I must be permitted to express the grateful sense which I trust we all entertain of the distinguished services rendered by the Board of Managers, as detailed in this highly interesting and eloquent Report; and to congratulate you, sir, and every friend of the Institution, on its increasing prosperity. It is, in truth, a subject of humble and devout acknowledgment, that whilst the illustrious model of all Bible Associations has encountered, from the first, (with glorious success indeed,) an opposition as virulent in spirit as it was unprovoked in its origin; this Society has been permitted, by a gracious Providence, to move on free and undisturbed. The cavils of enemies and the fears of friends have been alike subdued, and the American Bible Society presents to the world the cheering spectacle of harmony and christian fellowship amongst its members of various communions, and of perfect unanimity in the execution of its plans. That the Society has a strong hold upon the affections and confidence of the religious public, could not be shown more decisively than in the liberal contributions to its funds during the past year—a year of almost unexampled pecuniary embarrassment throughout the country. It will be seen, sir, that no inconsiderable portion of these offerings were made by female hands. The fact may well awaken our gratitude, but not our surprise. Munificence like this comes from a quarter where it will ever be found, from that sex who were the early and tried friends of the blessed Redeemer; who not only beheld with ecstasy the triumphs of his mercy, but who adhered to him with unshaken constancy in his deepest humiliation, and who have been at once the ornament and support of his Church to the present hour. The same benevolent spirit in the community at large, I doubt not, will continue, and from the same cause, a thorough conviction

of the immense utility of the Institution, whether regard be had to the sacredness of its design, or the wide extent of its operations. These, sir, let it be remembered, are not limited to a few districts, states, or territories, nor even to our own vast republic, which at length has oceans for its boundaries. No, sir, from the table which is here spread, the bread of life is to be dispensed to the destitute of the whole American continent; and surely a more diversified and interesting population cannot be found upon the globe. Whatever may be the destiny of the people of South America, whether they are to reach the dignified rank of freemen, or, after a few more struggles, to relapse into colonial degradation, the bible will be equally necessary to them. It is its divine excellence that, besides bringing life and immortality to light, it adapts itself with wonderful pliancy to every condition in which man can be placed. Is he free?—it restrains his strong tendency to licentiousness. Is he a slave?—it may not indeed break the fetters of bondage, but it will assuredly lighten their pressure. In a word, it teaches him, to use its own touching language, *in whatever state he is, therewith to be content*—the great end of all human pursuits! the sum of human happiness!

But the field of enterprize which I own to you, sir, I am most anxious to see fully occupied by the Board, one on which they have already most happily entered, is the diffusion of the Holy Scriptures amongst the Aborigines of our whole western hemisphere. I rejoice that light and hope begin to dawn upon a subject which has been so long involved in darkness and despondency. We have heard of the early exertions of our pious ancestors to reclaim the savage tribes, and of their great confidence in the success of those exertions; and although enough was done to demonstrate the practicability of the undertaking, yet we know that in the sequel their fond expectations were defeated. Similar attempts successively renewed were equally unavailing; until at last the revered names of Elliot and Brainerd were rarely mentioned unaccompanied with a sigh, that piety so exalted should have been employed in a cause so utterly hopeless. Despairing, finally, of ever making our red brethren *Christians*, we seemed to have forgotten they were *men*; and Indian warfare, in the estimation of too many of our countrymen, was but another name for the chase of the wolfe

and the tiger. Sir, I bless God that these unworthy sentiments are now practically disavowed; that higher and nobler views are entertained, not by private Christians alone, but by the first authorities in our country; and particularly that he whom these children of the forest have been accustomed to style their *father*, is disposed to prove his title to the appellation, by extending to them, with a truly paternal hand, the blessings of civilization and religion. It is encouraging, nay sir, it is delightful to perceive on their part an increasing disposition to accept the proffered boon. Who, then, that regards attentively the aspects of Providence, can doubt that this great scheme of benevolence is fast approaching the period of its accomplishment? And who can describe the full tide of happiness and glory which will flow from its consummation? Then, Mr. President, in the prophetic and sublime words of this sacred volume, then, indeed, "the desert shall rejoice and blossom as the rose,"—"the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands."

The Rev. Mr. M'Ewen, of New-London, Connecticut, on seconding the motion, for a vote of thanks to the Board of Managers, spoke as follows:—

Permit me, sir, to second the motion which has just been made. In doing this, I recognise that deep impression which the goodness of God has made upon the benevolent of mankind, in permitting them to promote the knowledge of his will. Entering into the scene of this day; they sensibly bear a part in that service for which the heirs of heaven are, for a while, assigned to a residence in this world. Better things than earth affords, Christians hope for, when they shall be with Christ. Why then is their pilgrimage prolonged? Why, according to the fulness of redeeming love, are they not permitted, immediately to drop this mortal, and to put on immortality? Something great is manifestly to be accomplished by their kindred to an earthly race, before these ties shall be dissolved. Some great purpose is to be derived by the associations which they have formed here.

Were the implantation of a benevolent principle in the hearts of men a signal for their immediate transit to a better world, the pleasure would never be theirs of contemplating themselves as instruments in the hand of their Redeemer, of extending Spiritual life to dying men. But, they are appointed to a service, they are indulged in a gratification. Let them cease to reside, let them cease to act; nay, let them cease to associate and to act in this

world, and the cause of truth and salvation must stop where it is.

Those who have already become benevolent through the medium of revealed truth, form those cords of Divine love by which the mercy of Heaven holds on to perishing sinners.

The condition of multitudes in Christian lands, ignorant, unprivileged and stupid as they are; the situation of millions in the unpenetrated regions of pagan darkness, and the dependance of all men upon the instructions of the Bible, that they may become children of God and brethren of each other, unite to tell those who have a scriptural hope of Heaven, why they linger here.

Had the immediate disciples of Jesus Christ, when they received from him the last assurance of his salvation, left the world; or, had they declined the service of extending the glad news from Heaven, it had never been heard beyond the limits of Judea.

Let living saints, who now inherit many of the obligations and privileges of these early disciples, renounce their charge, or shrink from their duty; and the poor and stupid of our cities, the forgotten of our country, the remote in our new settlements, and the pagans of our age, will find occasion and motive to ask us, in the day of judgment, why we gave them not the law of God and the testimonies of his grace.

The early disciples made no superfluous preparation for their work by organizing their community upon the best plan for action; nor by marshalling all their force. Had they done less, they had been unfaithful to their Lord, and unkind to their fellow-men. Christians of the present age owe all their strength, and that strength combined and directed in the best possible manner, to the grand purpose of filling the earth with the knowledge of God.

The Bible, and the Bible alone, contains that instruction which furnishes man with a knowledge of his character, his duty, and his interests. Withhold from him this book and require him to be virtuous, to have right affections, and to act from right motives, and you demand of him an impossibility. He is required to love God, to repent of sin, to reform from wickedness, to believe on the Saviour, and to observe the duties of piety and benevolence. But no man can love God any farther than he knows what God is; no man will humble himself for an unknown transgression, or obey a hidden injunction. True religion can prevail in this world to an extent no wider than the actual circulation of the Holy Scriptures give it a vehicle for its prevalence: it can wind its way into no more of the recesses of that

territory which it nominally occupies, than are actually penetrated by this sacred book.

Convinced of this most simple and obvious truth, benevolent men are uniting in a design no less than that of exhibiting to the people of this earth the Holy Bible in every language spoken by men. Then will the admonition of Christ sound through the earth; "ye have no cloak for your sin."

In a work so great many must be engaged: to one so delightful all should be invited. It affords no trifling pleasure to a social mind on this occasion, to reflect upon the measures adopted by the managers of this Institution for enlisting in its service the wisdom, the piety, the benevolence, and the pecuniary resources of this country. Permit me, sir, to admonish those who have come together from different and distant parts of it to witness the kindness and propriety of those measures, and the zeal and friendship which here prevail: who have come themselves to catch something of that Heavenly flame which warms the hearts of this assembly, that the pleasure which they seek can be consummated only by the establishment of Auxiliary Societies in the several districts in which they reside. This parent Institution may exist, its annual meetings may be holden, its noble designs may be displayed, its character may be exhibited as an object of national admiration; but the means of its lasting usefulness and glory must be furnished by that vast co-operation of benevolent individuals which Auxiliary Institutions alone can engage. When residents in distant places shall have returned to the places of their abode, and in circles of their acquaintance and neighbours shall tell the story of this day, and shall read and distribute the Report to which we have now listened, the pleasure which they will feel and impart will depend almost exclusively upon that reciprocal interest which will be felt by those only who bear a part in this national benevolence.

It is not sufficient that an invitation goes forth from this center of action to every plain, uninformed, and busy man of our country, to become a member of this Institution, or to send to it his occasional donation. He will seem to be taxed for the support of a distant enterprise. But let him see a branch of this Institution at his own door, his neighbours attaching themselves to it, the fair fruits of it springing up in the haunts of ignorance and wretchedness which fall under his own observation: let him understand that such associations, such exertions, and such effects pervade his country, and are ultimately to expand through the world, and he

will eagerly tax himself for the promotion of the common cause.

This cause is the cause of God, and it will prevail. So many minds, and so many hearts are already turned to the vast duty; and such multitudes of men are so fast learning the secret of distributing the burdens of the service, so as to profit by their united efforts, that we may indulge the pleasing anticipation of seeing at no very distant day, depositories of Bibles in every small section of the world. It will be no longer said in any place "this is a land of Bibles;" but, in every place, "this is a world of Bibles."

Extracts from the Journal of Mr. Nichols at Salsette.

Tannah, Salsette, Jan. 1, 1819.

HAVE succeeded in establishing a native school in this place. The man, who is engaged to teach it, is not a native of the place, and it is somewhat problematical whether he succeeds in the undertaking.—The lamentable indifference of this people to learning in general, will render considerable exertion necessary for the establishment of a flourishing school. Bramhuns and others will doubtless look on it with a jealous eye.

Dismissed the bramhun, who has been my teacher for the month past, partly on account of his being engaged in other business, and partly on account of his unaptness to teach.

Jan. 5. Have had two or three conversations with a bramhun from Cullian, a large town on the continent. Have engaged him to keep a school there.

A Guzerattee bramhun returned with the Gospel of Matthew, which he received a few days ago. He was very impatient at finding so many hard names in the first chapter, which he did not understand. He confessed, that it was however a good story, but objected that it was new, and therefore unworthy of his attention. He declined keeping the book to read; but said, if I would put into his hands native books, he would esteem it a favor. I told him that he was a bramhun; and seeing he prized his native books so highly, he ought to have them in his possession. He replied, that he was poor.

Jan. 11. Engaged a respectable Hindoo of the writer cast to go to C—, and open a school there, having received a letter from the principal men of the place, requesting me to establish a school in their village.

The teacher of the mission school in this place brought all his scholars to our house this evening. The prospect is encouraging.

Jan. 12. Engaged a bramhun to take a school at Basseen, to commence on the 25th instant.

24. Let praise be ascribed to the Father of mercy and grace for his goodness to us this day, in giving us a son.

Feb. 16. Visited the school, which I have established at Cullian. Had a quick passage there in a large boat. It is an ancient town formerly the seat of a petty Rajah. It has now the appearance of decay. It is so rare to see an Englishman there, that my appearance excited considerable curiosity. Lodged at the government house, and was treated with attention. Visited all the native schools in town, three in number. I find considerable jealousy among many with regard to the object of the charity school. The teachers of the other schools will of course do all in their power to discredit the mission school, because it interferes with their own. The people, especially the bramhuns, appear very shy. It is but a few months since all this part of the country came under the Company's government. Many feel very unhappy at the change, and are full of apprehensions concerning the condition of themselves and their gods.

Visited the celebrated *tank*, one mile from the town. It is a real curiosity. It is about one fourth of a mile in diameter, and contains an immense body of water. Its whole circumference is built with fine basaltic columns, so laid as to form steps quite down to the water in the driest season of the year. On the southwestern corner stands a beautiful Mahomedan mosque. It has already stood centuries; and it now appears able to sustain the rudest shocks of time. It is built of basaltic stone. I do not remember to have seen so complete a piece of architecture. There is a small fort on an eminence at the Bunder landing, which is now almost in ruins. This also was the work of the Moguls. A few sepoys now keep the garrison. It is about a year and a half since the deputy of the Mahratta government, who held his court in Cullian, made his escape through a sally-port of this fort. Thus ended the Peshwa's dominion in the Concan.

It is a great mystery to the self-styled "holy bramhuns," how the English, who are "cow eaters," have been permitted to become masters of this country.

19. Visited the school at Basseen, twenty four miles from Tannah. Passed the night on board the boat, and arrived early in the morning. This is a large and ancient town, and was a place of great consequence, when the Portuguese power was at its zenith. The fort is larger than that at Bombay, and contains the splendid ruins of twelve churches; it was once filled with houses and inhabitants. I never

before saw such monuments of national wealth and power. The inside of St. Paul's church, the roof of which has fallen in, was completely overlaid with gold.

It is long—very long—since the *Te Deum* echoed in these churches; and the contemptible idol Hunamunt, set up by the Mahratta power in the gate way, reminds the beholder, that absolute heathenism has superseded Roman Catholic superstition.

I found the mission school in excellent order, containing about thirty boys. Returning home I received a large packet of letters from our American friends, brought by the Malabar. Could our dear friends know how their letters refresh our souls in this dark land, they would never forget to write.

26. One year has elapsed since we arrived in this country. In viewing the past, there is much to remind us of the goodness and faithfulness of God; much to admonish us, that before another year shall elapse our missionary labors may be closed by death.

March 15. The Hindoo holidays of the *Sheemgah* are just closed. For ten days past we have heard nothing but the noisy music of these people, and seen nothing but processions parading the streets, and practising every species of folly. Every Hindoo has his garments smeared with some kind of paint. In these processions, venerable bramhuns mingle with the Shoodras, in mock-fightings, and every kind of shameful gesticulation.

Four days ago, the teacher of the native school brought all the boys of the school, 40 in number, to our house. They were led to suppose, that I would make them a present, as I learn it is a custom for the proprietors of native schools to do on this occasion. I could scarcely persuade them that I was serious in refusing to comply with their request. "Who, *Sahib*," said they, "will give us a present if you do not?" There is something astonishingly fascinating in these holidays;—something which bears away young and old, and causes them to forget all ordinary employments and concerns.

The Hindoo music is almost entirely of the martial kind. It is extremely noisy and grating to the ears of Europeans. As it respects melody and accent, it bears no comparison with our fife and drum.

28. The heat in Tannah is now very great. Mr. Babington has told me, that the thermometer in his court has, within a few days, frequently stood at 103. We expect no abatement of the heat before the commencement of the Monsoon.

April 1. Agreeable to arrangement made, Mrs. N. myself and our little one set out for Bombay to attend the quarter-

ly meeting. Had a safe passage in the bunder boat, and found the brethren and sisters in usual health.

3. Preached a sermon this evening at the mission house preparatory to the solemnities of to-morrow.

Sabbath 4. This is the day of our communion, brother G. preached. Our little son was dedicated to God in baptism and named Daniel. We trust, that we felt in some degree that he is God's property, and we have nothing to ask for him, but that he may be a true child of God by the washing of regeneration.

9. Through the obliging kindness of Mr. B. we have been favored with his bunder boat to bring us back to Tannah. Thus has our heavenly Father dealt bountifully with us in our visit and return.

Sabbath 11. Visited the hospital according to my usual custom. Conversed some time with two men, whose minds are considerably affected with the truths of the Gospel. My heart was much affected by reading and expounding to them the 15th Chap. of 1 Corinthians. Very many melancholy deaths have taken place, in the hospital, since we have lived here.

12. Sat down to study with the new teacher, whom I engaged at Bombay.

16. Just returned from the continent; having visited the mission schools there. Found Mrs. N. alone. She has been chiefly confined to her bed for some time. It was a special favor of Providence that I have been able to return so soon.

May 8. In my walk this evening, I visited a part of the town where several Jewish families reside. I was invited to sit in the house of one, who appeared to be respectable. I inquired about their children, and encouraged the parents to send them to the mission school. Several of them attend regularly. I inquired also for Hebrew books. An old man went into the house, and brought out two remnants of printed Hebrew; one containing some of the minor prophets, and the other the marriage ritual. My heart yearned over these descendants of faithful Abraham. They are yet beloved for their father's sake, and will, in due time, be brought to acknowledge the true Messiah.

10. Some time ago. two Hindoos, one of a high and the other of a very low cast, had a contention with each other. Each of them has a son in the mission school. The man of high cast, from mere revenge, has denounced the other among the people as a *Mhar*, (outcast,) and declared, that it was improper for his son to sit in the school with other boys. So great a stir has been excited among the people, that the teacher has been obliged to dismiss the boy; fearing that if he did not, nearly all the boys would leave the school. I have

remonstrated warmly on the baseness of this conduct, and have taken the rejected boy into our house to instruct. But so strong are the prejudices of these people, that it would be in vain to insist on his having a place in the school.

We have determined on using every effort to establish a school in our own house, for the purpose of teaching boys reading, writing, arithmetic, and the principles of Christianity, in their own language. To this we now feel competent; and should we succeed in obtaining boys, it will be a means of doing immense good more directly and efficiently than any plan which has been adopted. We have already engaged four or five boys to come to us.

Anniversary meetings of Benevolent Institutions in England, extracted from the columns of the Recorder.

LONDON MISSIONARY SOCIETY.

Twenty-sixth annual meeting.

A brief abstract of the Annual Report was read by Rev. George Burder; after which, Mr Hankey as Treasurer, presented the accounts of the Society, accompanied with a lucid exposition of its pecuniary affairs. He expressed the gratitude and satisfaction which he felt, in being able to state that the income of the Society, arising from contributions and stated resources, during the past, had exceeded that of any other year since its formation; that it amounted to £25, 406, 16s 4d. and exceeded that of the preceding year about £2000. He observed that notwithstanding this amount fell short of the expenditure upwards of £700; and if the sum which had been received by legacies, viz. £1243. 1s 7d. had been invested (as he considered that bequests from deceased friends should be,) it would have caused the outlay to exceed the expenditure upwards of £1900.

He observed further, that from the number of Missionaries likely to be sent out, and other measures in contemplation, it was probable that the ensuing year would be one of much greater expenditure than the past.

CHURCH MISSIONARY SOCIETY.

Twentieth Anniversary.

In opening the meeting, the Noble President, (Lord Gambier,) adverted with much Christian feeling, to the deplorable condition of the human race, scarcely an eighth part of which had yet received the light of the gospel. He rejoiced, however, that we live in glorious days; for within the last ten or fifteen years, greater exertions had been made, by means of Bible and Missionary institutions, to extend the boundaries of Christ's kingdom,

than had perhaps been before made for as many centuries.

The Report presented an outline only of the proceedings of the year, the details being unavoidably reserved for the press.

It appeared from this document, that the receipts of the twentieth year had exceeded those of the nineteenth by £2,000, and had amounted to £30,000, and the expenditure to £31,000. The Bristol Association had contributed 1755*l.* 7*s.* 4*d.*; and the Hibernian Auxiliary, 1800*l.* Of this last institution, the Lord Bishop of Kildare, had become a Vice-President, and had declared himself its cordial friend.

London Society for Promoting Christianity among the Jews.

At the Anniversary held at Freemason's Hall, Friday, May 5, the company was very numerous and respectable.

After the children of the Jewish school had sung, at the front of the platform, Isaiah ix. 6, in Hebrew; a hymn in English; 4 verses of Exodus xv. in Hebrew; and respectfully retired; Sir *Thomas Baring* (the Chairman) said, ladies and gentlemen, the object of this Society is the conversion of the Jews, and to bring the nations of Israel to the knowledge of Him whom to know is life eternal. We cannot, however, accomplish this important object. None but He who said, "Let there be light, and there was light," can "shine into the heart and give the light of the knowledge of the glory of God in the face of Jesus Christ." But it is also true, that in spiritual as well as temporal concerns, God works by means; and that if we sincerely pray for the conversion of the Jews, we shall not cease to use every means in our power for the accomplishment of this important object. You have just witnessed, that "out of the mouths of babes and sucklings God hath ordained praise." If any of the unconverted sons of Abraham are here, I would say, all we require of you is to search your own scriptures; they "contain the words of eternal life," and "these are they which testify of Jesus." That blood which your forefathers shed on Calvary, is ready to flow in streams of mercy to you.—Come then with us, and we will do you good.

Rev. *C. S. Hawtrey* read an abstract of the report, referring for farther information to the Jewish Expositor for May. During the past year, eight

auxiliary societies have been formed in this country. The Edinburgh and Dublin Societies are proceeding with success. Societies have also been formed, or are forming, at Brussels, Frankfort on the Maine, and Amsterdam. To the latter of these cities, the Rev. Mr. Thelwall is preparing to proceed, as a resident minister. Forty boys and forty-one girls are in the schools. One girl, since the last Anniversary, the committee have every reason to believe, has joined the church above. Two editions of the Hebrew New Testament were printed last year, and a large number of Tracts in Hebrew-German, and German-Hebrew. Many other interesting details were given.

The *Treasurer* stated, that the receipts of the last year had amounted to £11,201.

Rev. *C. Simeon*.—I am no friend to an over sanguine expectation. I wish persons not so much to expect the Jews to be converted by thousands, as to thank God that they are converted one by one; to hail this as the dawn of a brighter day; and to labour under God for the promotion of his glory, and the good of his people. I could have brought to you a Jew, who would have filled your souls with joy; one who is under my care, and that of Professor Lee; who understands Latin, Greek, Hebrew, Arabic, and Persian, and yet possesses such a child-like disposition as is seldom seen. I would have brought him, but I thought, here is a lovely peach; if I put it into their hands, they will take off all its bloom. I have his life, but I have not published it, and I will not; because if you see it, he will, and therefore I conceal it. If you persecute him, you will do him no harm; but if you praise him, you will. I have very great joy in seeing such a one about to go forward as your servant, to spend and be spent in the cause of the Saviour.

Rev. *N. B. Solomon* gave a pleasing account of the prospects in Germany.

Amongst the speakers were Lord *Calthorpe*, Lord *Gambier*, the Bishop of Gloucester, the Rev. *G. Noel*, and Dr. *Babington*.

The Report having been read, the following resolutions, among others, were unanimously passed:

Resolved, That the increasing readiness of the Jews abroad to receive the New Testament in Hebrew, the unprecedented

spirit of inquiry which they manifest on the subject of the Christian religion, their growing desire after some kind of religious reformation, and the general opinion which prevails amongst them, that some important change in their condition is about to take place, are viewed by this meeting as circumstances of so encouraging and auspicious a nature, as ought not only to call forth their thankfulness to the Almighty, but also to animate them to renewed exertions in that labor of love in which this Society is engaged.

Resolved, That this meeting hails, with peculiar satisfaction, the efforts which are now making by the servants of God in Scotland and America, to send forth Missionaries to carry the glad tidings of salvation to the descendants of Abraham, and thankfully views them in connection with the establishment of Societies for the promotion of the cause on the Continent, as hopeful symptoms that the christian church is about to be generally awakened to a sense of their duty towards their long neglected brethren of the house of Israel.

The Rev. Mr. Solomon proceeded, soon after the Anniversary Meeting, to the residence of the Rev. Thos. Scott, of Aston Sandford. Under the roof of that venerable and faithful servant of God, he will devote himself uninterruptedly to the completion of his translation of the New Testament into the language of the Polish Jews. This, it is hoped, he will be able to accomplish in a few months, when, under the divine blessing, he will return to Poland, to circulate it amongst his brethren.

WESLEYAN MISSIONARY SOCIETY.

Preparatory to the annual meeting of this society, the annual meeting of the Auxiliary for the London district, was held on Wednesday evening, April 26th, at Queen-street Chapel. Sir Richard Ottley, late Chief Justice of Grenada, but now appointed a Judge at Ceylon, was in the chair. Sir Richard opened the meeting by an address of some length, and replete with remarks in favour of missions, to which his past experience, and his future destination, gave peculiar weight. He was followed by several other gentlemen.

Sermons were preached for the society, on this occasion, by the Rev. W. Ward, Baptist Missionary of Serampore, on Thursday evening; by Dr. Clarke, on Friday morning; and by the Rev. Jabez Bunting, on Friday evening; and on Sunday, April 30th,

the usual annual collections were made, after sermons on the subject, in all the chapels of the Wesleyan Methodists in the London circuits.

The annual meeting of the society, took place on Monday, May the 1st, at the City Road Chapel; Joseph Butterworth, Esq. M. P. in the chair.—The Chairman, in opening the meeting, communicated some important facts, on high authority in India, in proof that Hindoo superstitions are giving way. The Report was then read by the Rev. Richard Watson, one of the Secretaries.

Sir Richard Ottley, in addressing the meeting, referred to the accounts lately made public respecting the kingdom of Ashantee, in refutation of those who represented heathen superstitions as harmless and inoffensive. Of this people it is said, that on the death of the King's mother, not less than 2000 criminals, and 1000 innocent persons were sacrificed. A regular correspondence is supposed to be kept up with the invisible world, by dispatching one victim after another, to carry messages to any deceased relative: when the King wishes to send such a message, he delivers it to a slave, and then kills him, under the notion that he will carry the message to the deceased; and if the King happens to have forgot any part of the message, he will send for another slave, and after committing to him the rest of the message, will dispatch him with the same inhuman indifference—for *the dark places of the earth are, indeed, full of habitations of cruelty!*

The Rev. Richard Reece, of Leeds, gave a striking testimony to the power of religion, in maintaining loyalty and peace in dangerous times. Though the members of the society at Leeds, and in the neighbourhood, are upwards of 4000, many of whom had been in great difficulties through the present distresses, and were surrounded by the infectious doctrines of infidelity and sedition, yet not one of them had committed his character as a christian and an Englishman—not one of them had been seduced from the faith and hope of the gospel; but they had maintained a christian spirit, in the midst of much obloquy and detraction from the disaffected and disloyal.

The two christian Cingalese took leave of the society on this occasion; and have since embarked on board the

Tanjore, with Sir Richard Ottley, and several missionaries.

The meeting continued upwards of six hours, but such was the variety of information communicated, that the interest of the large assembly was kept up to the close.

PRAYER-BOOK AND HOMILY SOCIETY.

Eighth Anniversary,

The annual sermon was preached by the Rev. John Scott, of Hull, at Christ church, Newgate-street, on Thursday morning, May the 4th, from 1 Peter, iv. 11. *If any man speak, let him speak as the oracles of God.*

The annual meeting was held on the same day, at the Crown and Anchor Tavern. The chair was taken by Rt. Hon. Lord Gambier, at 2 o'clock.

The issue of bound books, including Prayer-Books, Psalters, and Homilies, had amounted, during the year, to 11,531; that of tracts, comprehending Homilies, the Articles of Religion, and the Ordination Services, had been 34,714.

The receipts of the year were 1987*l.* 14*s.* 4*d.* and the payments 2006*l.* 11*s.* 4*d.* The society is under engagements to the amount of upwards of 900*l.*

HIBERNIAN SOCIETY.

Fourteenth Anniversary.

Mr. Wilberforce took the chair, at the annual meeting of this society, which was held at the city of London Tavern, on the 6th of May.

The receipts of the year have been 4,683*l.* 0*s.* 3*d.* and the disbursements 3,387*l.* 16*s.* 8*d.* including a balance due to the Treasurer, Samuel Mills, Esq. of 1,342*l.* 15*s.* 2*d.*—leaving a balance due to him of 3,704*l.* 16*s.* 5*d.* Of this balance, the Treasurer has generously made a present to the Society of 1,000*l.* thereby reducing the sum due to him to 2,704*l.* 16*s.* 5*d.*

NAVAL AND MILITARY BIBLE SOCIETY.

Fortieth Anniversary.

On Tuesday, May the 9th his Royal Highness the Duke of Gloucester took the chair, at this fortieth anniversary of the society, which was held, as usual at the King's Concert Room.

The funds of the society had improved, it appeared, during the year. The

Committee had entered on the year with a debt amounting to somewhat more than 980*l.* The income of the year having been 2,162*l.* and its expenditure 1,800*l.* the Committee had been enabled to reduce the debt of the society to somewhat more than 600*l.*

In the navy, 1200 copies of the Scriptures had been circulated; and among the military, 4900 copies. A large proportion of these copies had been paid for at reduced prices; and many satisfactory proofs were adduced of the benefits arising from this distribution of the word of God among our soldiers and sailors.

In asserting the value and importance of right feelings to the soldier, Mr. Wilberforce, with his wonted felicity of allusion to historical facts, reminded the meeting that "the great Duke of Marlborough was not ashamed, at the moment when his soldiers were going into action, to call the chaplains to the discharge of their solemn duty in the field, in invoking the blessing of God on the army, at the head of every regiment; and before he engaged in the battle of Blenheim, it is recorded that he received the sacrament of the Lord's Supper in his tent; not afraid of dispossessing his mind of every other consideration, while he adored that Saviour who only could support him in life and in death.

"And shall it be said that we are afraid of disseminating the Scriptures among our soldiers in the present day, lest we should render them less able to discharge their awful duties? Let that regiment answer, which was among the foremost in the dreadful conflict of Waterloo, and whose attachment to the scriptures is generally known!"

In acknowledging, on the part of his illustrious relatives and his own, a vote of thanks to the royal patrons of the society, the Duke of Gloucester said, "when in the service of my country, I have often witnessed the good effects which have been produced by the dissemination of the word of God among the soldiers I have heard them, when dying, express their confidence in the merits of the Redeemer, and their hope of eternal life through him. Their expressions have been such as would have afforded a useful lesson to the most exalted characters."

BRITISH AND FOREIGN BIBLE SOCIETY,

Sixteenth Anniversary.

From the report, it appears that the issues of Bibles and Testaments within the last year, have been 115,775 Bibles, 141,108 New Testaments; making the total issued by the British and Foreign Bible Society, in somewhat less than fifteen years, more than TWO MILLIONS FIVE HUNDRED AND FIFTY THOUSAND Bibles and Testaments.

The Cash account appears to stand as follows:—

Total net receipts £93,033 6s. 7d.
Total net payments 123,847 12 3

Being 31,610l. 10s. 11d. more than the payments of the fifteenth year.

The society was under engagements at the last anniversary, to the amount of £70,000. Its present engagements are about £29,000.

Letter from the Choctaw Chiefs to the Rev. Dr. Worcester.

ELLIOT, June 4, 1820.

“Brother, this is the first time we have visited this school in our nation since it was established here. We think this school is in a very flourishing condition, and all things going on well.

“Brother, our hearts are made glad to see our children improving so fast. We are pleased to see our boys go into the woods with their axes, and into the field with their hoes, under the care of their teacher to learn to work, that they may know how to clear and cultivate our land; for we cannot expect to live any longer by hunting.—Our game is gone, and the missionaries tell us the Good Spirit points out to us now this new and better way to get our meat, and provide bread and clothes for ourselves, women and children. And we are very glad to see our daughters learning to cook, and to make and mend clothes, and do all such things as white women do.

Brother, we have never until now, had the pleasure of becoming acquainted with the good people here, except Mr. Kingsbury, whom we had seen before. Now we see and believe that all the missionary brothers and sisters at Elliot are our friends, and wish to teach us and our children good things, which we have not known before—

“Brother, we wish to express to all

our good white brothers at the North, who have sent good missionaries and teachers here, our sincere and hearty thanks for their great kindness in so doing. We are well pleased in every respect with the school, and with our good white brothers and sisters of the mission family; and we are satisfied and well pleased with the manner, in which our children are treated by them.

“Brother, we had never been sensible of the great expense which our good white brethren have been at in establishing this school, until yesterday, when we had a talk, and our white brethren gave us the information. And we feel now more deeply our obligations to all our kind benefactors, for the love which they have shown to the red people in this distant land. It is likewise cause of great joy to us that our good father, the President of the United States, has stretched out his helping hand to his red children for their good. We feel very thankful for his favour in appropriating so much money for our school, and encouraging and helping on the missionaries in their work.

Brother, we wish to repeat to all our white friends every where, that we are very thankful for all your favours, and all the good which you have done to us your poor ignorant red brethren,—and we hope you will still remember us. We are yet in a very destitute situation. We have one good school in which 70 of our children are, by your great kindness, placed and now receiving instruction. But Brother, we would with boldness tell you our wants. We have more than 1000 children in our nation, who are now waiting and looking up to our white brothers for the means of instruction. Our nation is open for more missionaries, and our hearts are ready to receive them.

“We know it must be at great expense that you send out and support missions among us; and we feel it our duty, to assist and do all we can for ourselves. We have lately appropriated 2000 dollars of our annuity from each of the three districts in our nation, for the benefit of the Mission schools, making in the whole 6000 dollars a year for sixteen years to come. We are your friends and brothers,

Puck-sha-nub-bee, his X mark.

Mush-ul-la-tub-bee, his X mark.

SAM'L WORCESTER, D. D. Cor.

Sec. A. B. C. F. M.

Postscript by Mr. Kingsbury.—The above statement of appropriations should be corrected as follows. The lower towns have appropriated \$2000 a year for 17 years. The six towns \$1000 for the school for 17 years and 1000 for the same period for a blacksmith shop. The upper towns \$2000 for 16 years for the school at Elliot.—The Lord has done great things for this school, and the prospect in the nation is most encouraging.

We shall forward a joint letter in a few days.

C. K.

SUMMARY.

Latest news from Ceylon.

We learn that letters have recently been received by the Secretary of the American Board of Commissioners for Foreign Missions, from Ceylon. The Missionaries who sailed in the Indus, and of whose arrival at Calcutta we have since heard, have reached the Missionary Station in Ceylon. Mr. Richards was still living, but no hopes were entertained of his recovery. Mr. Poor was in a feeble state of health; and Mr. Meigs was also indisposed, though not dangerously, probably from the increase of labour and anxiety which has necessarily devolved upon him.

Rec.

A Hebrew Synagogue lately erected at Savannah, was consecrated on the 21st of July. The congregation went in procession to the synagogue, carrying the five books of Moses under a canopy, and chaunted prayers, and hymns during their entrance into the building. Dr. Jacob Delamotta, pronounced a discourse.

The Rev. JAMES RICHARDS, D. D. of Newark, N. J. has been unanimously elected Professor of Theology in the Theological Institution at Auburn, N. Y.—and the Commissioners of that Institution have determined to put the Seminary into operation as soon as possible.

The Officers of the Board of Trustees are,—

Rev. Henry Davis, D. D. President of Hamilton College, President.

Rev. Dirck C. Lansing, Vice-President.

Wm. Brown, Esq. Secretary.

David Hyde, Esq. Treasurer.

Rev. Dirck C. Lansing, Rev. Benja-

min B. Stockton, David Hyde, Esq. Wm. Brown, Esq. Mr. Thaddeus Edwards, Prudential Committee.

Osages of the Missouri.—A covenant was concluded in this city, on the 21st July, between the three principal Chiefs—the Chief, the Counsellor, and the Warrior—of the Great Osages of the Missouri, on the one part, and the Rev. Dr. P. Milledoler, the Foreign Secretary of “the United Foreign Mission Society of New-York, (of which the Hon. Stephen Van Rensselaer, is President,) on the other part. This covenant on the part of the society, is founded on the great basis of the government system as set forth by the Hon. Secretary of War, in a circular of his sometime since published, which is so successfully operating amongst the Cherokees and Choctaws, and others; and provides for the best interests of the Indians. This system embraces reading, writing, and cyphering, the mechanic arts, and agriculture, and all the great points of domestic economy. On the part of the Indians, a piece of ground, suited to the scheme, is granted, such as the Missionary Family shall choose; a guarantee of their security in the possession of it, subject only to the will of their Great Father the President, and a general and friendly co-operation in all things.

The people of the United States are alive to this interesting subject, it is true, but could they have witnessed the joy of these noble looking sons of the forest, at the prospect which broke in upon them at the conclusion of this business, in which they seemed almost to realize the advantages which are destined to crown their hitherto hapless offspring, it would have moved them on to the exercise of those deeds of benevolence, on which great reliance is placed for the final and perfect accomplishment of this great work.

Nat. Intell.

A Roman Catholic church is soon to be erected in Auburn, (N. Y.)

Salem Female Charitable Society.—The anniversary Sermon was preached before this excellent Society on Sunday last, by the Rev. Mr. CORNELIUS. Ten of the seventeen children now under the care of the Society, received the rite of Baptism. The whole number of children who have experienced their fostering charity, is 59.—A collection of \$166 was made to aid the

purposes of the Society. The collection last year was 150 dollars.—*Salem Register.*

On the 20th of July, the corner stone of a Presbyterian Church was laid at Kingston, (U. C.) by Thomas Markland, Esq. the senior magistrate, attended by the officers and members of the lodge, and many citizens.

Church of Scotland.—An order in Council, having last year been sent to the General Assembly of the Church of Scotland, prescribing forms or heads of prayer, to be used by the ministers of that church, respecting prayers for the royal family, it was taken up by the General Assembly on the 20th May. The following motion was thereupon made and carried, 126 to 53:—‘That whereas the independence of the Church of Scotland, in all matters of faith, worship and discipline, is fully established by law, the General Assembly finds it unnecessary and inexpedient to adopt any declaration with regard to the late orders in Council, relative to prayers for his majesty and the Royal family.’—*Boston Gaz.*

A school has been established in Senegal, West Africa, by the French Education Society. The school is conducted on the Lancasterian plan, and is under the superintendence of M. Dard. In the course of two years, he has taught two hundred native children to read with correctness. Some of the children have received instruction in Geography, Arithmetic, &c. and 12 of this number are prepared to enter on the instruction of the tribes in the interior, whenever they shall receive the proper orders from the French government.

The Society in Edinburgh for the conversion of the Jews, has received more than £300 sterling; and it is the intention of those who manage the concerns of the Society to employ foreign missionaries, whose native tongue shall be understood by the Jews, among whom they labour, and they have already engaged as missionaries Mr. Borzart, a native of Switzerland, and Mr. Besner, of the University of Tubingen.

A letter from the Rev. Mr. Ward, published in the London papers, states, that at Serampore, in Bengal, there had been published the whole of the Old and New Testaments, in the Sungskrit, the Bengalee, the Mahratta,

the Hindoo, and the Odriya language. The new Testament in the Chinese, and seven others. Several other versions were also in the press. Sixteen presses were at work in the Serampore printing Office. The marquis and Marchioness of Hastings, the Bishop of Calcutta, and others, had paid a visit to the establishment at Serampore. When they entered the room, thirty learned Hindoos were silently engaged in translating the sacred writings, each in his native tongue. They were from Affganistan, Guzurat, Cashmere, Tellinga, Nepal, Asham, China, &c. &c. those connected with the above mission, have baptized between 6 and 700 Hindoo Pagans and Mahometans.

N. Y. Advertiser.

On the 15th of June, a numerous and respectable assemblage of the inhabitants of Liverpool, Eng. took place at the Town-Hall, when a Society was formed, under the name of “The Liverpool Auxiliary Church Missionary Society.” Lord Stanley was chosen President, and the Rev. Dr. Parkinson, Admiral Murray, John Gladstone, Esq. M. P. Gen. Gascoyne, M. P. and Sir John Tobin, committee. The parent institution has been established nearly 30 years. Its annual income was at first only 2000 pounds, but last year it was 30,000 pounds. *Watchman.*

Paris, April 26.—Letters from Rome announce “That Religious Toleration has achieved a victory in the chief city of Catholicism. His holiness has permitted the Calvinists at present in Rome, the public exercise of their worship, and in consequence they have administered the Sacrament in a church open to the public. M. Necker, an ancient Cyndic, of the Republic of Geneva, being at present in Rome, the Protestants have requested him to walk at their head in going to the communion. This has been done, and gave general satisfaction.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of \$2,959 66, from June 21st to July 20th inclusive.

The Treasurer of the American Bible Society acknowledges the receipt

of \$1939 71 in the month of July, issued from the depository in the same period; Bibles 2274; Testaments 1447; value \$2522 96.

The Treasurer of the American Education Society acknowledges the receipt of \$775 53 in the month of July.

Ordinations and Installations.

July 11th.—The Rev. ISAAC PLATT, was ordained by the Presbytery of Albany, and installed pastor of the church and congregation in Charlton.

July 12th.—The Rev. WILLIAM CHESTER, was ordained by the Presbytery of Albany, and installed pastor of the church and congregation in Galway, Saratoga County, N. Y.

July 28th.—The Rev. EBENEZER NELSON, JR. was ordained pastor of the Baptist church in Lynn, Mass.

August 4th.—The Rev. JASPER ADAMS, Professor in Brown University, and the Rev. LEMUEL BURGE, of North-Kingstown, were admitted to the Holy order of Priests, by the Rt. Rev. Bishop Griswold, in St. Johns' Church, Providence, R. I.

August 8th.—The Rev. SYMMES C. HENRY, was installed pastor of the church and congregation in Cranbury, by the Presbytery of New-Brunswick, N. J.

View of Public Affairs.

UNITED STATES.

It appears not improbable that the attention of the people of the United States will soon be engrossed by the consideration of the constitution which has been framed by the delegates of Missouri. It is, to say the least, doubtful whether Congress will readily admit a state into the Union, whose constitution, among other obnoxious features, provides that "the General Assembly shall have no power to pass laws for the emancipation of slaves, without the consent of their owners; or without paying them before such emancipation, a full equivalent for such slaves so emancipated." This aristocratic measure, adopted by the influence of the great slaveholders of that country, must be extremely obnoxious to every true republican. Not satisfied with enjoying the fruits of slavery, they wish to secure to their posterity the same fearful privilege; and unwilling that there should exist any possibility of the future emancipation of the slaves, fearing that the population of Missouri would one day become more virtuous, more mindful of the laws of God, or of the rights of men, they wish to bind even the legislature of the country. By an alteration of the con-

stitution the obnoxious provision might be done away it is true, and in the proposed constitution, there is unquestionably some method pointed out, in which it may be altered. It is however reasonable to suppose, that at least *two-thirds* of the freemen must unite in the project of altering the constitution, or that no change can be effected; for if the framers of this instrument were willing that the slaves should go free whenever a majority of the people were desirous of their emancipation, they would certainly be willing that the representatives of the people should have the power of emancipating them. In whatever point of light this singular provision of the proposed constitution is viewed, it must be regarded as a most odious measure, to prevent in any future period the extinction of slavery.

But this is not all. Should a majority of the people of Missouri become fully sensible of the evils and dangers of slavery, and wish to prevent the further introduction of slaves, this majority have their hands tied; for even their legislature shall have, by this constitution, 'no power to prevent bona fide emigrants to this state, or actual settlers therein, from bringing from

any of the United States, or from any of their territories, such persons as may there be deemed to be slaves, so long as any persons of the same description are allowed to be held as slaves by the laws of this state." If slavery is abolished in other states, it will still reign in Missouri, and continue to reign, unless Congress, in the exercise of just authority, should refuse to sanction a constitution which would be a disgrace to any country, and eminently so to a country professedly christian and republican.

The framers of this constitution have also in their wisdom decided, that ministers and all persons licensed to preach the gospel, shall be ineligible to any civil office.

GREAT BRITAIN.

In continuing our account of the proceedings of the British Ministry and Parliament, respecting the Queen of England, it is first necessary to state, that after the motion made by Mr. Wilberforce, and which was adopted, to stay for a time the proceedings in Parliament, negotiations were entered into between the agents of the King and Queen. No arrangement, however, was made. The greatest difficulty in effecting a compromise appeared to be found in the article respecting the liturgy. Ministers would not consent to retract the order in council, which prevented the insertion of the Queen's name in the prayers for the royal family, and the Queen would not relinquish an interest in the public prayers of her people. On June 22nd, the following resolutions were, on the motion of Mr. Wilberforce, adopted by the Commons.

"Resolved, That this house has learned with unfeigned and deep regret, that the late endeavours to frame an arrangement which might avert the necessity of a public inquiry into the information laid before the two houses of Parliament, have not led to that amicable adjustment of the existing differences in the Royal Family, which was so anxiously desired by Parliament and the nation.

"That this House is fully sensible of the objections which the Queen might justly feel to taking upon herself the relinquishment of any points in which she may have conceived her own dignity and honour to be involved, yet

feeling the inestimable importance of an amicable and final adjustment of the present unhappy differences, this house cannot forbear declaring its opinion, that when such large advances have been made towards that object, her Majesty, by yielding to the earnest solicitude of the House of Commons, and forbearing to press farther the adoption of those propositions on which any material difference of opinion yet remains, would by no means be understood to indicate any wish to shrink from inquiry, but would only be deemed to afford a renewed proof of the desire which her majesty has been graciously pleased to express, and to submit her own wishes to the authority of Parliament—thereby entitling herself to the grateful acknowledgments of the House of Commons, and sparing this House the painful necessity of those public discussions, which, whatever might be their ultimate result, could not but be distressing to her majesty's feelings—disappointing to the hopes of Parliament—derogatory from the dignity of the crown, and injurious to the best interests of the empire."

A committee, consisting of four persons, among whom was Mr. Wilberforce, was appointed to present these resolutions to the Queen. She returned an answer, in which, among other declarations, she stated—

"As a subject of the state, I shall bow with deference, and if possible without a murmur, to every act of the sovereign authority. But as an accused and injured Queen, I owe it to the King, to myself, and to all my fellow subjects, not to consent to the sacrifice of any essential privilege, or withdraw my appeal to those principles of public justice, which are alike the safeguard of the highest and the humblest individuals."

All hope of an adjustment having terminated, the committee of the House of Lords, after an examination of the papers sent to them by his Majesty, reported that the charges deeply affected the character of the Queen, and a bill has been introduced into the House of Lords to deprive her of the title and privileges of Queen, and to annul the marriage contract of their Majesties. Before such a bill is passed, however, witnesses will be examined, and counsel heard.

The Queen has many friends, and the Coronation of his Majesty which

was fixed for the first of August, has been deferred without day.

SPAIN.

There has been great joy manifested by the people of Spain in consequence of the assembling of the Cortes, and of the King's taking the oath prescribed by the Constitution. This oath was taken by his Majesty on the 9th of July. In Cadiz the magistrates, the citizens, the troops, and the militia, displayed much enthusiasm on the occasion, and among other testimonies of their joy a solemn mass, and *te deum* was celebrated at the Cathedral. The King has abolished the punishment of whipping, considering it 'as a symbol of barbarism, and a disgraceful relic of Paganism,' and forbids punishment in this manner in a part of the Spanish monarchy, or in the provinces beyond the sea. Of the members of the Cortes, a very great majority are said to be decided constitutionalists, most of the old patriotic members having been returned. Very few *grandees* have been chosen, but agriculturalists, priests, lawyers, and soldiers, have secured the election.

The religious communities of Spain are placed under new regulations,—They are forbidden to admit any new members, or to sell, or otherwise dispose of their property. The King has expressed a wish that the Convents should be 'an asylum for the virtuous and unfortunate, not receptacles for the lazy and thoughtless.'

FRANCE.

Considerable excitement has been produced in France by the law of Congress which imposed new tonnage duties upon French vessels. This act was passed to counteract the influence of the commercial system of that country, so far as it regards the vessels of this country, and the act in question contains provisions for its repeal whenever 'France shall think fit to reciprocate with us the liberality of our commercial regulations.' According, however, to a letter of Mr. Gallatin, to the Secretary of State, it would seem that although the French ministry may be favourably disposed, yet that the shipping interest and chambers of commerce are in opposition to the desired regulations. It is supposed by many, that France will lay a high duty on American vessels, and

that the commercial intercourse of the two countries will become more limited.

A law respecting elections, which will materially augment the power of the Crown, has passed the Chamber of Deputies by a great majority; and France is said to enjoy a state of comparative tranquillity.

SUMMARY.

THE CONFESSION, of one of the Pirates lately condemned at New-Orleans, involving particulars of Mrs. Alston's death some years ago, which went the rounds of the newspapers, is said to be a base fabrication, and the Louisiana Advertiser of July 22d makes use of the Rev. Mr. Learned's name, to show that no such confession was ever made.

It has been decided by the convention of Missouri, that the permanent seat of government after the year 1826, shall be on the Missouri river, at or near the mouth of the Osage. It remains for the present at St. Louis.

LYCURGAN SOCIETY.

At a meeting of the Lycurgan Society of Yale College, held Aug. 9th, 1820, on the recommendation of a Committee of the society, composed of members from the different States in the Union—

Resolved, That extravagance in the articles of dress, is inconsistent with the republican principles of our government, and an evil which at the present time threatens its interests. It is, therefore, the duty of every friend of his country, to afford his assistance in opposing its alarming progress.

Resolved, That it is the peculiar duty of the members of our Colleges, and a debt of gratitude they owe their country for the distinguished privileges which she has conferred upon them, to exert their influence in the accomplishment of so laudable an object.

Resolved, That we disapprove of extravagance in dress and luxurious indulgencies in our seminaries of learning at the present time; especially do we disapprove of them in the institution with which we are connected.

Resolved, That, to reduce the expense of Clothing and prevent the evils arising from the continual fluctuations of *fashion*, we adopt an uniform dress to be hereafter worn by the members of this Society.

Resolved, That to promote industry in our country and to promote American Manufactures, we wear cloth exclusively of domestic manufacture.

Resolved, That these resolutions be signed by the committee, who are instructed to describe our dress for the benefit of

those who may hereafter become members of this Institution; and that the same be published in the newspapers.

George E. Adams, *Maine*,
A. L. Alexander, *Georgia*,
Charles Atwood, *Massachusetts*,
Edward F. Barnes, *Mississippi*,
P. W. Chase, *New-Hampshire*,
Asa Child, *Connecticut*,
J. P. Jones, *Delaware*,
Thomas P. Little, *N. Carolina*,
W. B. McCullough, *New Jersey*,
George W. Peter, *Dist. Columbia*,
Edward E. Phelps, *Vermont*,
George Sheaff, *Pennsylvania*,
Edward A. Strong, *New-York*,
W. S. Sullivan, *Ohio*,
Landon A. Thomas, *Kentucky*,
Edmund B. Vass, *Virginia*,
Thomas J. Young, *South-Carolina*,

COMMITTEE.

Description of the Dress.

A Coatee or short Coat, and Pantaloon of dark Domestic Cloth, black and white mixture, denominated *Iron Grey*, made agreeable to the present fashion in every respect, except that the Coatee is single breasted, with a small pointed lappel; the pockets on the outside of the skirt, with a scalloped welt.

Yale College,

New-Haven, Conn.

August 25, 1820.

Georgia.—It is stated, that ‘the Committee on the distribution of the contributions made to alleviate our losses by the GREAT FIRE, have closed their business.—The claims for losses amounted to \$776,000; the contributions to \$99,451 75 cts. which have been distributed among 450 persons, of all ages, sexes, and colors. The bounty came from the states in the following proportions:

	Dlls.	Cts
Georgia	35,700	95
South-Carolina	29,637	27
Virginia	1,136	56
Maryland	5,232	46
Washington	1,686	11
Pennsylvania	19,382	25
Tennessee	338	29
New-York*	1,198	93
Massachusetts	12,195	85
Maine	733	28
New-Orleans	1,209	80
Total	99,451	75

Voyage of Experiment.—It is generally known that a vessel sailed from this port a few weeks since, on a whaling voyage, equipped, besides the usual apparatus, with torpedoes, to shoot or blow up the whales. The ingenious projector has gone in the vessel for the purpose of directing the opera-

* Exclusive of 10,238, returned.

tion, and testing the practicability of the experiment.—*New-Bedford paper*.

In Glasgow, Scotland, the wages of the weavers in 1814, for twelve hours work were 2s. 2 3-4d. and in 1819 only 10 1-4d. a day; and about one sixth of the whole number of hand looms formerly used by the manufacturers, are now unemployed.

The King of Prussia has renewed to his subjects the promise that they shall have a *Representative Government* founded on a *Monarchial basis*; but that the system to be permanent must be well digested and deliberately introduced. This is not the only evidence recently given, that Kings are taking lessons how to rule by affection rather than fear;—And the people of the nations are certainly increasing in political light and moral knowledge; and with the Beacon of the French Revolution before them, they know full well that the blood-stained paths of violence and anarchy do not lead to the Temple of Liberty.—*Centinel*.

REPUBLIC OF COLOMBIA.

The official pacific Manifesto of the Spanish royalist General MORILLO to their “High Mightinesses” the Congress of *Colombia*, and the answer thereto of the Congress, have been received. The former is dated at his H. Q. *Carraccas*, June 17th; and the latter passed the 13th July, 1820. The former, it is known, announced the re-establishment of the *Spanish Constitution*, proposed a suspension of hostilities—and informed Congress of the appointment of Commissioners to meet Commissioners chosen by them, to negotiate a reconciliation between the Mother-Country and the Colonies, on “the just basis of equality and reciprocity, honorable to both parties.” The following is the answer of the Congress.

TO DON PABLO MORILLO,

SIR—The Sovereign Congress which has been convoked in an extraordinary session, to take cognizance of a letter from you, dated the 17th June, 1820, from the head quarters at *Carraccas*—in which you have communicated that Brigadier General Thomas Cires, and Domingo Duarte, were appointed Commissioners to proceed to this city, with the object of soliciting the union of this country with the constitutional monarchy of Spain, and

that the said commissioners will explain the elements of reconciliation proposed by the nations—has in the public session of the 11th inst. deliberated, and resolved, that the following decree shall be transmitted to you as their answer:—

DECREE.

The Sovereign Congress of Colombia, anxious to see peace re-established, will hear with pleasure the proposals which may be made on the part of the Spanish Government, provided they shall have for their end the absolute acknowledgement of the **ENTIRE SOVEREIGNTY** and **INDEPENDENCE** of the Republic of Colombia; and that they will not admit any other overture, which shall not conform to this principle, proclaimed by the government, as well as by the people at different epochas.

The President of the Sovereign Congress has the honor to remain your very humble servant,

FERD. PENALVER,

President of Congress.

*Palace of the Congress, at N. Guy-
ana, July 13, 1820—10th year.*

PHILIP DE LA PLANE,

Philadel. pap.]

Secretary.

A letter from the American Consul at Cadiz, dated July 15, states that the Cortes had appointed Mr. Espigna, President, and General Quiroga, Vice President. The King, delivered a speech, in which he attributed all the evils of the last six years to the bad counsellors who had surrounded him.

Chinese Correspondence.—Translation of a letter from the China Captain at Tring-gana, addressed in Chinese to Major Farquhar, resident at Malacca, in consequence of his having forwarded to the writer a box of Chinese New-Testaments and Tracts, in the close of 1814.

‘The ruler of the country, Tring-gana, whose surname is Chang, and his name Bhing-heen, presents this letter up to the throne of the exalted King of the pearl nation, respectfully commencing—I was a short time ago graciously favoured with a box of sacred books, and a letter valuable as the gems. I bow the head, worship, and read; and according to order have divided the books, and presented them to the multitude, to deliver to their children and friends, that all may diligently read the classics of the virtuous sages. In the days of old, the province of Shantung, in the adorned middle nation, (China) produced the holy and virtuous sage, Confu-

cius, who taught to read the ancient classical books, and delivered them down to ten thousand generations. During a former dynasty, (viz. that of Sung) appeared the great literary character, called Choo-footsze, who paraphrased the said books. But I knew not before that the nations withoutside had virtuous sages, who could make moral books to be handed down to myriads of ages, to exhort the people to reform their evils, and return to goodness; such merit and virtue are inexhaustible.—The bird Hung* being at hand, I purposely adorn this inch letter, and respectfully offer it up to the ruler of the nation to examine it. His humble subject, Captain Chang-Singheen, bows and pays his respects.’

The English settlement of Bathurst, on the Western Coast of Africa, formed in consequence of the suppression of the Slave trade, exported commodities to Great Britain, during the year 1819, which brought to Government a revenue of £11,034. 13s. 1d. This is the most recent establishment of the kind, and its present flourishing state indicates what may be effected in the course of a few years for the improvement of that whole degraded continent, if the plunderer of its coasts may be arrested, and the kidnapper may be chained.—*Recorder.*

Slavery.—Extract of a letter dated 19th of March, from an English officer on the coast of Africa, for the prevention of the Slave trade. ‘It appears, notwithstanding the exertions of our countrymen employed in that arduous service, the abominable traffic continues with unremitting activity. Many captures have been made by our ships and vessels, but it is to be feared several of them will escape condemnation. On board one of the captured vessels, a small Spanish schooner, were 82 slaves, 35 of whom were young girls; and on board another, a French schooner, were found headed up in two casks, two girls of eleven years of age each. As the casks in which these poor creatures were confined, had no breathing holes in them, and were stowed with other casks in the vessel’s hold, they were nearly dead when released. The girls are now on board the Tartar, Commodore Sir G. Collier.’—*London paper.*

* ‘Hung,’ this phrase refers to a story among the Chinese; they say that a certain man, cut off from all communication with China, wished exceedingly to send letters thither, but knew not how—at length he caught this bird, and tied his letters to its feet, by which means, his object was accomplished. Hence, when the Chinese send a letter, they generally say—‘This comes by a convenient bird,’ i. e. a favourable opportunity.

A serious misunderstanding exists between the Porte, and Ali Pacha, of Janina; but the latter having attached to his interest the officers of his government, and

being universally popular, does not intend yielding until there has been a fair trial of strength. Other Pachas have united with him.

Obituary.

Biographical sketch of Doct. Nehemiah Howe.

Doct. NEHEMIAH HOWE, was born at Brookfield, Mass. about the year 1745. In early life he was devoted to the study of medicine. When he had completed his medical education he settled in Ashford, in this state, and was a practising physician there for many years. His abilities, turn of mind, sentiments, and conversation, in early life, are extensively known. It is no secret that he did not think, and feel favourably towards the christian system, during the early part of life. Though considerably esteemed for his professional abilities he was viewed by the seniors of his acquaintance, as a speculative deist—an enemy to the religion of Jesus. If not a professed, he was a practical infidel, and that course of life which is the legitimate, and usual offspring of infidelity was, evidently, his. Religion, and the Bible, and the Saviour were not treated, barely with that criminal indifference that is common to a great part of the unbelieving world; but with that indignant sneer and contumelious cant so strikingly characteristic of infidelity. He lived in the indulgence of vice, and seemed while he took pleasure in wickedness, to be, as some profess to be, happy in the idea that he was in no danger. His youthful days, and much of the most active part of life, were spent in levity, dissipation and vain and wicked indulgencies. It seemed for many years, that God was not in all his thoughts. At least we should have thought so, were it not that the sacred and awful name of God was frequently introduced into trifling conversation.

It is believed, however, that Doct. Howe at times had serious impressions that his scheme might be wrong, and that the course he was in would eventually lead him to ruin. It is believed that in the most vain and dissolute part of his life he was often compelled by the irresistible force of conscience to assent to the truth, and feel the importance of the christian scheme; for he always treated good men with respect, and was generally fond of the company of ministers of religion. So it is with many, if not all professed and practical infidels. They fear their scheme is wrong, and have secret misgivings of mind, and have much and great distress on the subject. Col. Gardiner who was

in youth one of the greatest libertines of the age; and who from the great vivacity and apparent ease and happiness of his mind, was called, "the happy rake;" acknowledged after his conversion, that very frequently when in gay company, his distress of mind in view of eternity, had been so great, that he had sincerely wished himself a dog rather than a man.

The subject of this memoir became for several years before his death, more sober, apparently thoughtful and attentive to the institutions of religion. One thing which seemed greatly to impress his mind; and may have been the means which God employed to effect his conversion was the death of a very promising grandson, about seven years old, the object of his strong attachment and most tender affection. In consequence of that event he was greatly affected, and was anxious for the company, the conversation, and the prayers of those whom he considered as the people of God. From that period he became apparently sober, and externally moral, paying a decent regard to the sabbath, and attended, steadily, on the public worship of God. Nothing more was visible, however, than a mere assent to the truth and importance of divine things till the latter end of the year 1817, or the beginning of 1818. About that time a more serious and solemn concern for the soul became visible. It was evident that his mind was deeply impressed with a sense of his guilt as a sinner. He conversed freely on the subject with those whom he thought able to counsel and advise him.—He acknowledged himself justly condemned by the divine law. His language seemed to be "Woe is me for I am undone." In this state of mind he continued for a considerable period. Thoroughly convinced that the bible is the word of God, and that its truths, and doctrines, and laws are pure, resembling their author; he could see nothing but wretchedness and misery, and eternal despair, for the condemned rebel. God appeared to him in all the dignity of an infinitely holy, and justly incensed God, and he was the subject of amazing and overwhelming terror. God was pleased to give him that knowledge of the law which produces a knowledge of sin. In this state of mind, and with these fearful and distressing apprehensions, he trembled and begged for

mercy. Such was the horror of his mind that his groans were heard in the night season by those who lodged in the house. One night in particular he retired at his usual hour of rest, but sleep departed from his eyes, and slumber from his eyelids.—His groans and cries for mercy, drove sleep from a fond, and professedly pious daughter, whose apartment was contiguous to his. This, though a night of great horror, of distress indescribable, was also a night in which he found relief. "Weeping may endure for a night, but joy cometh in the morning." In the time of our greatest distress relief is often at the door. God frequently brings persons to feel the horrors of death, and the pains of hell, before he shows himself gracious, and gives the joys of deliverance. So it was preeminently in this case. The subject of these remarks viewed himself at the threshold of eternity and on the borders of destruction. Hell appeared naked before him, and destruction without a covering.

At this critical moment, God appeared for his relief. Light broke in upon his soul, and his distress was gone. The tumult of agitating fears, of overwhelming anxiety subsided, and his awful forebodings vanished. He found grace, that grace to which he had been an utter stranger. So true it is, "Thy people shall be willing in the day of thy power." The power of God, only, can break the hard heart, and bow the stubborn will.

The change of feelings was great. A sweet peace and serenity of soul ensued. A holy God was viewed without pain or uneasiness. The divine attributes, law and government appeared amiable and good. So great, indeed, was the change that the subject would hardly believe it real. *When the Lord turned his captivity he was, even, like them that dream.* His mouth was filled with laughter and his tongue with singing. "What," said he to himself, "is this? It is not a reality. I am sleeping. It is a dream." So the excellent Watts describes the feelings of a convert, in his paraphrase of the 126th Ps.

"When God reveal'd his gracious name,
"And chang'd my mournful state,
"My rapture seem'd a pleasant dream,
"The grace appear'd so great."

After enjoying the pleasure of such a quiet and happy state of mind for some time, he fell into a sweet sleep and rested pleasantly till morning. When he awoke he found himself in the same peaceful state. He found it was not a dream. It was indeed, to him, a solemn and joyful reality.

From that happy night and delightful morning, he possessed a strong hope of his interest in the mercy of God, through JESUS CHRIST, THE ALMIGHTY SAVIOUR. His hope, however, though "an anchor to the soul," was at some seasons connect-

ed with doubts, and fearful apprehensions. He had great fears from time to time that he was deceiving himself; that his foundation was sand, and not the immoveable rock. Yet he at no time, it is believed, wholly gave up his hope. Possessing a steady unshaken confidence in the mercy of God through Christ, he relied on the promise of entering into rest. His life was such as to give a comfortable hope to the pious that he was a child of God. All that knew him, indeed, even persons of no religion, were sensibly affected with the wonderful alteration that had taken place in Doct. Howe.

"The world beheld the glorious change,
"And did thy hand confess."

The subject of these views, and this wonderful change of feelings, became anxious for others, that they might find the pearl of great price. In affectionate tenderness and becoming faithfulness, he counselled and exhorted his neighbors and friends to prepare immediately for death and judgment; and his conversation with the companions of his early life appeared for a season to produce a degree of seriousness and solemnity. It is not improbable that this might be conducive to an extensive revival of religion that has since taken place in Ashford.

It is natural to conclude that a man of such feelings and views as Doct. Howe formerly was, would possess books unfavorable to vital piety, and of a demoralizing tendency. So it was. Of the evil tendency of such books he was fully sensible, and he determined to destroy them all.—He committed the corrupt volumes to the flames, one after another until he thought the work of destruction was completed. One, however, for some time escaped his notice. It was a book of an exceedingly demoralizing character, calculated to debauch the mind, and to settle a person down quietly in unbelief and sin,—a book wholly in opposition to vital piety. This he had, after his feelings and views were changed, lent to his pastor, with a desire that he would read it. His object in this desire was that his pastor might know what corrupt things are in print, and in the hands of the people; and be prepared to meet and confute them. This book he had forgotten; or did not for some time recollect he had not destroyed it with others of the same character. On a Saturday evening, in serious contemplation, it occurred to him that the book was in being. On Sabbath morning, before sunrise, his pastor happened to look from his window into the street, and saw Doct. Howe walking that way with a hasty step. He came in, and immediately on entering the house, said, "sir, I want that book." Supposing he had in view a book on a religious subject which his pastor had proposed to lend him, that was pre-

sented to him. "This," said he, "is not the book. I want the book which I lent and desired you to read." The book he was seeking after was then given him; on which he said, "it never occurred to me till last evening that I had not destroyed this book; and I was afraid I should not live to do it. I promised the LORD if he would spare my life till morning, I would burn it. And now I call the LORD JESUS CHRIST, and all present to witness that I renounce every thing there is in this book." He then walked deliberately to the fire, and in presence of the family, committed it to the flames.

Instances like this ought to convince professed and practical infidels, that those corrupt books which they read with much pleasure, in a time of stupid insensibility will give them no comfort in the day of trouble. They may be assured that by the force of divine truth and an enlightened conscience, such writings will be viewed in their true character, and detested.—They may be certain that their fabrick will ere long be shaken to its base—that if not before, yet by the light of eternity, they will see their blind folly, their stupid delusion.

Doct. Howe was sensible that the children of God are destined to trials in this life. These he viewed as salutary and purifying corrections, and calculated to increase the evidence of adoption.—His own trials, probably, and at the same time his constancy and submission, confirmed him in the idea that such as *are without chastisement are bastards, and not sons*. This opinion he expressed at a certain time under circumstances impressive and affecting. In a time of revival in Ashford, an aged man, an old friend and intimate of his, rejoicing in hope came in where the writer of this was conversing with Doct. Howe, and several others, on serious subjects, and expressed his joyful feelings in very strong terms. At length he said, "I do not think I shall always feel so. I expect to find trouble and distress." The Doct. with tears trickling down his cheeks, adverted to the passage which has been noticed.

At 73 he was baptized and united with the church.

True it is, the subject of this memoir did not live many years after this change in his views and feelings. It is also an important truth that the longer persons live in the exercise of christian graces and virtues, the stronger is the evidence of their piety. The evidence increases as the years pass away. We love to see them in various situations, in prosperity and adversity,—in sickness and in health,—suffering insults and abuses. If we find them in these various conditions, humble, patient, submissive, and possessing *the ornament of a meek and quiet spirit*; no reasonable doubt, whether they are the children

of God, can exist. Such as have lived long in piety, and grown grey in the service of God, have the charity of all that know them. In this case, *the hoary head is preeminently a crown of glory*.

But yet we must not cast a shade over the shining light of a christian, though his life be short. Doct. Howe lived long enough to afford evidence, even to an infidel, of the power and reality of divine grace. The open-hearted, frank sincerity, and unaffected simplicity by which he expressed the views of his mind, and the state of his own soul, gave to such as knew his former habits and walks of life, very convincing proof that a work of divine power and grace had been wrought in his heart. His conversation was principally on subjects of a religious nature. He was grave and solemn, tender and affectionate, humble and meek in all his conversation and deportment. While he extolled the rich and glorious grace of God in Christ, he abhorred and condemned himself as a sinner. He took great pleasure in reading the bible, in which employment he spent a good proportion of his time; and its truths appeared to be near his heart. His delight was in the ordinances of God; and so far as his health and strength would permit, he was a constant and devout worshipper of God in the sanctuary. It seems to be eminently true of him that by the abundant, astonishing grace of God, he was called in at the *eleventh hour*. Blessed is the truth that all God's elect will, in due time be called in. *For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.*

The subject of the foregoing remarks was taken ill suddenly, on the 14th of April. He soon lost the power of communication, and probably of reflection;—and on the 18th *fell asleep*.

—
Died at South Farms, JAMES MORRIS, Esqr. He was the son of Deacon James Morris, and was born in the parish of South Farms, in the town of Litchfield, about the year 1752. He was an only son, and it was his father's design to educate him for the ministry. With this view he commenced his studies preparatory to college, under the instruction of the Rev. Mr. Brinsmade, of Washington. He entered Yale College in the year 1771, and received his degree of Bachelor of Arts in 1775. In college he enjoyed the instruction of Mr. (afterwards President) DWIGHT, who was then a tutor. An intimacy commenced in college between them, which was kept up with peculiar affection on both sides, through life, and which, we doubt not, is now renewed in heaven.

After Mr. Morris left college, he commenced the study of divinity, under the instruction of the Rev. Dr. BELLAMY, of Bethlehem. He had nearly completed his theological course, and was about to commence the active labours of a minister of the gospel; but at that time, his country was struggling for her independence, and seemed to call loudly for the aid of all her vigorous sons. Mr. Morris felt it to be his duty to enlist in the ranks of freedom, and stand for his country's rights. He accordingly accepted the station of an ensign in the army; and was afterwards raised to the rank of a Captain. He was once a prisoner for a considerable time, being taken, we believe, in the battle of Germantown.

After he left the army, having passed regularly and honourably through the campaign, he returned to his native village. There was at this time, a great call for suitable instructors; and Mr. Morris relinquished the idea of pursuing the ministry, and turned his attention to the establishment of a school for the literary and moral instruction of youth.

He accordingly instituted an academy in his native parish, which was called by his name, and which was for a course of years one of the most flourishing and useful schools of the kind in New-England. He continued his school about thirty years, and numbered many hundreds of those who are now active and useful in life, as his pupils.

He was early called to places of honour and trust in the civil affairs of the state. For many years he continued to represent his native town in the state legislature; and sustained also the office of a justice of the peace. It is understood that he was one of the principal framers of the laws in relation to the schools, which are supported by public funds. On the death of his father, he was appointed to the office of a deacon, which office he filled till his death.

He was appointed an agent of the Foreign Mission School by the American Board of Commissioners for Foreign Missions, and he was one of the three men, who first met together to pray and consult respecting this institution before its formation, and who marked out the outlines of this interesting seminary.

He was employed in attending to the interests of this seminary, when the summons arrived for his departure. The first attack of disease was violent and alarm-

ing, and soon removed all hope of recovery. He appeared to enjoy his reason to the last, and expressed his calm and quiet resignation to the will of God.

Mr. Morris early appeared on the side of good order and religion; though the particulars of his early religious experience are not known to the writer. He continued through life to be the firm and unwavering supporter of the ancient customs and institutions of his country.

His religious sentiments were decidedly and cordially those of the early fathers of New-England. He was rooted and grounded in the faith of the gospel, and was an able defender of its truths.

The most prominent trait in his character was active and persevering usefulness. He did not establish his character by one or two brilliant efforts, and then fall asleep on his post; but his usefulness was of the diffusive genial kind, which extended to all the details of a busy life, and is seen in a thousand nameless offices of kindness and beneficence. Action, rather than speculation, characterized him, though his action was always directed by the decision of a sound judgment, clear and consistent views of truth, and a quick penetration into the human character.

He was not soon weary in well doing. He did not shrink from the labour and sacrifices which are necessary to accomplish judicious plans of usefulness; and what rendered his labours doubly valuable, was his distinguished punctuality. He was always at his post, and was there in season. In every duty assigned him, he was true to his engagements; and whatever he undertook was well done.

These traits of character were not destroyed by the infirmities of age. Though he felt the decay of nature, still he held on his way, and the fatal attack of disease found him in the field of action, and at the post of duty.

The Auxiliary Foreign Mission Society of Litchfield county owed much of its success to his activity and fidelity. He has also done much to train up indigent young men for usefulness in the church of Christ. Thus lived and died this friend and benefactor of man. His family and particular circle of friends have suffered an irreparable loss; but he, we trust, has gained the victory, and entered into the joy of his Lord. Let us then not be 'slothful, but followers of them, who, through faith and patience, inherit the promises.'

Answers to Correspondents.

H. E.; FAREL; and L. H. J. have been received. QUESTUS, will be inserted in our next.